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WHOLE No. 1107

VESTIS ANGELICA.

(It was a custom of the early English Church for pious laymen to be carried in the hour of death to some monastery, that they might be clothed in the habit of the religious order and might die amid the prayers of the brotherhood. The garment thus assumed was known as the *Vestis Angelica*.—See Moroni: "Dizionario di Erudizione Storico-Ecclesiastica," ii. 78; xcvi. 212.)

O gather, gather! Stand
Round her on either hand!
Ye shining angel band
More pure than priest;
A garment white and whole
Weave for this passing soul
Whose earthly joy and dole
Have almost ceased.

Weave it of mothers' prayers,
Of sacred thoughts and cares,
Of peace beneath gray hairs,
Of hallowed pain;
Weave it of vanished tears,
Of childlike hopes and fears,
Of joys, by saintly years
Washed free from stain.

Weave it of happy hours,
Of smiles and summer flowers,
Of passing sunlit showers,
Of acts of love,
Of pathways that did go
Amid life's work and woe;
—Her eyes still fixed below,
Her thoughts above.

Then, as those eyes grow dim,
Chant ye her best-loved hymn
While from yon church tower's brim
A soft chime swells.
Her freed soul floats in bliss
To unseen worlds from this,
Nor knows in which it is
She hear the bells.

—THOMAS WENTWORTH HIGGINSON.

In the March *Scribner's*.

IS A REVISION OF THE CONFESSION OF FAITH DESIRABLE.

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The following paper was prepared at the request of the Presbyterian Ministers' Meeting of San Francisco, Cal., and read before them in the latter part of May, before it was known here what action the General Assembly would take on the subject. The paper was approved by a vote of all the ministers and elders present, and a copy requested for publication. It has been withheld until the present time with a view to ascertain the action of the last Assembly, and also to derive whatever benefit might arise from the current discussion of the subject. The action of the Assembly is now well known, and the current discussions so far as the writer has been able to keep the run of them, have not seemed to him to require any change of the views originally set forth in the paper, which is herewith given to the public without any essential modification.

In approaching the discussion of the question, it may be proper to observe that the Confession, being the work of uninspired men, is not infallible, and therefore not beyond the reach of revision and amendment. The instrument itself declares that the Bible, as the inspired word of God, is the only infallible rule of faith and practice. The Scriptures of the Old and New Testaments, therefore, are our ultimate standard, while the Confession of Faith, the two Catechisms and the Form of Government are our subordinate standards.

Another point to be kept in view is the sense in which we accept, or subscribe to these standards. At present there is probably little diversity of opinion among us on this point; but it was once, and for a long time, a matter of much controversy. Men like

President Dickenson, and nearly all the members of the old Synod of New Jersey and New York, many of whom gave a very reluctant consent to the original adopting act, were only willing to accept the Confession for *substance of doctrine*. This seems also to have been the position taken by President Davies, as appears from the form of ordination which he propounded to Patillo and Richardson at their ordination. "Do you receive the Westminster Confession of Faith as the confession of your faith? That is, do you believe it contains an excellent summary of the pure doctrines of Christianity, as taught in the Scriptures; and as purged from the corruptions of popery and other errors that have crept into the church? And do you purpose to explain the Scriptures agreeably to the substance of it?" This "substance of doctrine theory" prevailed for a time, to a considerable extent. But to many, a majority it would seem, this loose theory of subscription was deemed quite unsatisfactory. It led to some confusion and a good deal of controversy. Accordingly we find the old Synod in 1730, and again in 1734 and 1735, taking action to define and enforce the Adopting Act of 1729. Finally, in answer to an overture from the people of Paxton and Derry, the Synod, in 1736, declared that they "have adopted, and still do adhere to the Westminster Confession, Catechisms and Directory without the least variation or alteration. . . And we do further declare, that this was our meaning and true intent in our first adopting of said Confession." This action, however, which has some times been called the *ipsissima verba* theory, was rather too stringent, and did not settle the question. It went as much too far in one direction as the substance of doctrine theory did in the other. Out of all these conflicts, however, there finally came the present form of subscription. An Act preliminary to the Adopting Act, had expressly allowed any minister or candidate who had any scruples about any portion of the Confession, to state them fully, and the Presbytery or Synod were then to "judge whether his scruple or mistake was only about articles not essential or necessary in doctrine, worship, or government," and if so, they were to admit; but if they should judge such "ministers or candidates erroneous in essential or necessary articles of f.ith," they were not to be received. This has now come to be the sense in which we are understood to subscribe. Ministers and candidates profess to receive the Confession and Catechisms as containing "the system of doctrines taught in the Holy Scriptures," it being understood that opinions may vary on minor points, not affecting the integrity of the system. But as to whether such alleged variations do, or do not, affect the integrity of the system, the decision is not left to the judgment or caprice of the individual, but to the Presbytery, subject, of course, to appeal to the higher judicatories.

With this provision for the relief of scruples, misunderstandings, or mistakes, the ground for not a few of the alleged reasons for a revision of the Confession is taken away. We are not required to accept the Confession *ipsissima verba*; we do not subscribe to every proposition in the book; but merely to the system of doctrine set forth in it; and if a man does not not accept the system as a whole he has no right to be received as a minister of our Church, or to remain in it if he is one. Nor would any proposed revision afford relief in such a case. Because revision itself has its limits. It cannot change the system of doctrine taught, but must be restricted to those minor matters not affecting the integrity of the system, which even now are matters of liberty. Should it go farther than this it would not be revision, but revolution.

Another thing to be observed in this connection is, that the proof texts, as they now stand, are not a part of the Confession to which subscription is made. They were added several years after the Adopting

Act. They are the work of several successive committees of the Assembly, of the last one of which Dr. Ashbel Green was chairman, and he had more to do perhaps, than any one else in the present arrangement of the Scripture proofs. These passages, in the present state of Biblical exegesis, are often unsatisfactory and inconclusive, and sometimes wholly irrelevant. The General Assembly, has, therefore, very wisely, and not a day too soon, appointed an able and conservative committee to revise the proof texts.

Nor is the movement for a revision of the Confession itself anything new or unparalleled. It has been already revised, altered, and amended more than once. In the Adopting Act itself, exception is expressly taken to "some clauses in the twentieth and twenty-third chapters." And in 1787 the synod "took into consideration the last paragraph of the twentieth chapter of the Westminster Confession of Faith; the third paragraph of the twenty-third chapter, and the first paragraph of the thirty-first chapter," relating to the office of the civil magistrate in matters of religion; and the next year, 1788, the Synod adopted the proposed changes, declared their adoption of the Constitution as amended; and they further,

"Resolved, That the true intent and meaning of the above ratification by the Synod is that the form of government and discipline, and the Confession of Faith, as now ratified, is to continue to be our constitution and the Confession of our Faith and practice unalterable; unless two thirds of the Presbyteries, under the care of the General Assembly, shall propose alterations or amendments, and such alterations and amendments shall be agreed to and enacted by the General Assembly." The next year, 1789, just one hundred years ago, the General Assembly succeeded to all the powers of the old Synod.

From the resolution just quoted it will be seen that revision is not so easy a matter as some seem to suppose. It requires two-thirds of the Presbyteries, and the subsequent action of the Assembly, to effect any change in the doctrinal part of the Constitution. At a subsequent period mere constitutional rules were allowed to be adopted by the Assemblies when authorized by a majority of the Presbyteries; but it still requires a vote of two-thirds of the Presbyteries, and the subsequent ratification of the Assembly, which may refuse to do so, to effect any alterations of the doctrine and the fundamental principles of the church.

In 1843 Rev. Drs. Hoge, Hodge, Spring, Leland, and N. L. Rice were appointed a committee to consider the propriety of amending the Confession on the "marriage question." In their report, while admitting that the Assembly, with a majority of Presbyteries, may enact constitutional rules, that is, changes in the government and discipline of the church; yet changes in "doctrine and fundamental principles of the church" are excluded from the operation of a mere majority vote, requiring still a two-thirds vote, which the Assembly, after all, may nullify by refusing to enact the proposed changes.

"On the other hand," the committee goes on to say, "it is contended that there is, and ought to be, no methods of altering our doctrinal formulas. And in support of this opinion it is said, that while prudential rules may be changed with circumstances, the doctrines of religion remain ever the same. But to this it is a sufficient answer, that, although the Bible and the truth which it contains are unchangeable, yet human compositions, such as our Confession of Faith undoubtedly is, are not infallible but may err; and when any such error in the expression of truth is discovered, it ought to be corrected in an orderly manner." Any pupil or student of Dr. Hodge, I think, will not fail to discover his hand in that paragraph.

It seems to me, therefore, that the desirableness of a revision of the Confession, and the answer to the question assigned me for discussion, turn on the further question, Has any error in the expression of truth been discovered in the Confession? For one, I am not prepared to answer in the affirmative. I am unwilling to admit that errors, or even serious infelicities of expression, are found in the Confession. If others can show that they exist, I will admit that revision is not only desirable but necessary. But until I see some better evidence of this than anything that has yet fallen under my notice, I can see no good reason for revision.

To attempt to answer fully and in detail all the alleged reasons for a revision would carry me far beyond the time allotted to this paper, yet a few of them I will notice briefly. One of the most common is, that the Confession and catechisms, contrary to the conclusions of science, and the opinion of the best divines, represent the work of creation as having been done in six days. The Confession, however, uses almost the exact language of Scripture. The same thing is asserted, in the same words, in Gen. 2:3, and Ex. 20:11. You will observe that neither the Bible nor the Confession says six literal or natural days. But, it is often answered, that was what the framers of the Confession obviously intended to express. I am not so sure about that. The explanation of the six days as six periods of indefinite length is not new. It is at least as old as the time of Philo of Alexandria; had been advocated by Augustine in the Latin church; by Procopius, a Greek writer, and in commentaries once attributed to the venerable Bede. It had also been advocated by Dean Colet, in an unpublished manuscript, preserved in the archives of University of Cambridge, to which many influential members of the Assembly belonged. Now, it is not to be supposed that these learned men were ignorant of the explanations that had been given of the days of creation; but not wishing to decide a controverted and unsettled point like that, they wisely left it with the same flexibility and latitude of opinion in which it is found in the Bible. And it will be wise for us, I think, to let it alone as it is.

Another reason alleged for a change in the Confession is concerning the salvation of infants. The Confession teaches it is said, that not all infants dying in infancy, but only an elect portion of them are saved, leaving ground for the inference fairly drawn that non-elect infants dying in infancy are in hell. But the Confession teaches nothing of the sort. Its language is, "Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit." This statement, it is said, necessarily implies that there are non-elect infants, dying in infancy, who are not regenerated and saved. But it seems to me that this is neither a fair nor necessary inference. In order to make the inference good we must suppose that God has divided the human race into two classes, infants dying in infancy, and those not dying in infancy but growing up to adult age, and that he elected some out of each class. This was probably the view of some of the members of the Assembly, for when the first draft of the article came in from the committee to the Assembly, the language was "elect of infants," implying of course, the existence of others non-elect. But the very fact that the Assembly changed the phraseology, so as to guard against that inference, is evidence that at least a majority of them did not believe, nor intend to teach, that there were non-elect infants dying in infancy, who are not regenerated and saved. And that inference is not fairly deducible from the language of the confession. In that article the Confession goes as far the Bible goes, and it would be presumptuous and unsafe to venture further. If we are so fortunate as to get to heaven ourselves, I doubt not we will either see there all who died in infancy, or else we will see reasons why they are not there, which no tongue can gainsay. Personally, it is my belief and hope to find them there, and the Confession contains nothing to discourage my hope.

Then, objection is made by some to certain passages in the third chapter concerning election and reprobation. The Confession teaches that the number of the elect is "so certain and definite that it cannot be either increased or diminished." This, of course, has reference to the knowledge of God, and

not to the limited and imperfect knowledge of men. And this is plainly the doctrine of the Bible, as may be seen in 2 Tim. 2:19. The Lord knoweth them that are his. John 13:18. I know whom I have chosen. Luke 10:20. Your names are written in heaven. Philippians 4:3. Whose names are in the book of life. Now, the name of any one is that by which he is known and distinguished personally from others. Election, therefore, is of persons who are known to God with absolute and infallible certainty; consequently, in his view the number can be neither increased nor diminished. The same is equally true of the non-elect. They are described, Rev. 13:8, as those whose names are not written in the book of life of the lamb slain from the foundation of the world." Rev. 20:15. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 17:8. "Whose names were not written in the book of life from the foundation of the world." Now, explain the figures here employed as you will the one outstanding fact is that the non-elect, equally with the elect, are individually known to God with absolute certainty, and hence their number, in his view, is so certain that it can be neither increased nor diminished.

But, say the objectors, it is stated in Chapter III, Section iii, "Some men and angels are pre-destined to everlasting life, and others pre-ordained to everlasting death." At first new, and taken by itself, that statement is a little startling. It looks a little as if it were intended to teach that some men and angels were pre-ordained or pre-appointed, and specially designed for everlasting death, by the divine purpose and efficiency. But the framers of the Confession, like those of any other document, are entitled to be heard in their own defense. After showing that the decree of election includes the means by which the salvation of the elect is secured, they proceed in Section VII, to declare that, "The rest of mankind, God was pleased, according to the unsearchable council of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of His glorious justice." Fore-ordaining them to everlasting death is here explained to mean passing them by, and ordaining them to dishonor and wrath for their sin that His glorious justice may be exhibited and illustrated.

The word "reprobation," you will notice, is not used in the Confession. Its equivalents are non-election, and preterition or passing by, which is also called ordaining to dishonor and wrath for their sin; that is, to condemnation or damnation as the just punishment of sin. He chose the elect from the mere good pleasure of His own will, but he does not condemn the non-elect for His own good pleasure, but "for their sin." Says Dr. Shedd, vol. I., pp. 429-30: "Reprobation is the antithesis to election, and necessarily follows from it. If God decides not to convert a sinner into a saint, He decides to let him remain a sinner. If God decides not to work in a man to will and to do according to God's will, He decides to leave the man to will and to do according to his own will. If God proposes not to influence a particular human will to good, he proposes to allow that will to have its own way. When God effectually operates upon the human will, it is election. When God does not effectually operate upon the human will, it is reprobation, and He must either do the one or the other." Nor can God be charged with any unjust partiality for one at the expense of another. If we had any claims upon God, and especially if our claims were equal, there might be some ground for complaint by the non-elect; but we are wholly without claims upon God. He was under no obligation to save anybody. Says Dr. Shedd, vol. I., p. 425: "A man cannot be charged with unjust partiality in the bestowment of alms, because giving alms is not paying a debt. He may give to one beggar and not to another without any imputation upon his justice, because he owes nothing to either of them. In like manner, God may overcome the resisting will of one man and not of another, without being chargeable with unjust partiality, because he does not owe this mercy to either of them." This truth is taught in Rom. 9:14-15,

What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. The Confession warns us in Section VIII, that "the doctrine of this high mystery of pre-destination is to be handled with special prudence and care." The wisest thing for a good many of us to do is to keep out of it altogether, taking the Bible for our guide, and deriving such help as we can from those whose learning and special endowments of mind and grace qualify them in some measure for handling this high mystery.

It was, I confess, a somewhat adventurous and daring undertaking for even the divines of Westminster to state and define this doctrine. But the pressure of the Arminian controversy was upon them, and impelled them to the attempt; and taking it altogether, this third chapter of our Confession impresses me as a marvellously clear, clean cut, and exact definition of one of the profoundest and most difficult topics in theology. I find in it neither error nor infelicity of statement, and therefore nothing requiring revision.

Besides all this, there are many other reasons which seem to me to render any attempt at a revision of the standards undesirable.

1. It is full of peril to the Church. We are now at peace; but if there be any attempt at a general revision, the waters of theological strife are sure to break forth and imperil not only the peace, but the unity of the Church. Revision is a dangerous game to play. Once begun, no man can tell when or where it will stop, or what will come out of it. Other questions, especially in regard to the inspiration of the Scriptures, in Anthropology, and in Eschatology, will be sure to emerge, and we shall soon be involved in the clamor and din of the war theological.

2. The results of other attempts at revision are not encouraging. After years of toil and patient waiting, a revision of the English Bible was effected, and already the revision needs revising if it is ever to gain general acceptance. The Cumberland Presbyterians, the U. P. Church of Scotland, the English Synod, and the Congregationalists have been trying their hand at new creed statements; and I should not wonder if that had something to do with the agitation among us. We have long had an element in the Presbyterian Church which feel it to be their duty to sneeze whenever the Congregationalists take snuff. But the success of our brethren in creed-making has not been such as to lend much encouragement to the creed tinkers among us.

3. Any letting down of a stiff doctrinal orthodoxy among us would be regarded as a deplorable loss by nearly the whole of Protestant Christendom. For centuries the Presbyterian churches of Scotland and America have been regarded as the firmest and strongest bulwark against the errors and corruptions of Popery on the one hand, and of infidelity and rationalizing Protestantism on the other; and never was there greater need of standing firm, with an unbroken front, than now, in this age of loose thinking, and shallow humanitarian sentimentalism. One of the last paragraphs penned by the lamented Henry B. Smith has in it something prophetic. "One thing is certain," he says, "that Infidel Science will rout everything excepting thorough-going Christian Orthodoxy. All the flabby theories, and the moluscous formations, and the intermediate purgatories of speculation will go by the board. The fight will be between a stiff, thorough-going Orthodoxy, and a stiff, thorough-going Infidelity." Now is the time, therefore, for Presbyterians to stand to their guns, with colors flying, and faces to the foe, instead of parleying, and trying to pull down some of those salient angles and strong bastions whence the controversies of eighteen centuries have been fought and won. Whatever others may do, there are some of us, aye, a good many of us, who will contend for the faith once delivered, and we will never surrender.

As long ago as 1803, the question of amending the Confession of Faith was forced upon the attention of the Assembly, and a large committee, composed of Rev. Drs. Blair, Tennent, and Green, and Rev. Messrs. Irwin, Milledoler, Potts, Lin and Janeway, all of them venerable Fathers, distinguished for

sound learning, piety and practical wisdom, was appointed to "consider whether any, and if any, what alterations ought to be made in the Confession of Faith." Next year, 1804, the committee reported as follows: "After a very serious attention to the subject committed to them, your committee have resolved to propose no alterations whatever in the Confession of Faith and catechisms of your church, and are clearly of opinion that none ought to be attempted. The creed of every church, as it ought to be derived immediately and wholly from the word of God, must be considered as standing on ground considerably different from that which supports the system of forms and regulations, by which worship shall be conducted and government administered, and if it be once rightly settled, can never be altered with propriety by any change of time or external circumstances of the church.

"Circumstances, indeed, may render it proper, in deducing a summary from the Scriptures, to dwell more largely and particularly on some points at one time than would be necessary at another, and every attentive and intelligent reader of our standards will probably remark that the state of our Church when our Confession and Catechisms were formed, was, in fact, the cause that its pious and learned authors expressed their sentiments on certain topics, especially such as relate to the controversies between Protestants and Papists, more largely than would now be necessary if the whole were to be formed anew. But still, as those sentiments are, we conceive, just in themselves, and as the particular delineation of them can do no harm, and will sometimes prove a guide both to the clergy and laity of our communion, we cannot wish to see any retrenchment made. It would give alarm to many of our people, who might suspect that this was but the introduction to innovations of more importance. And your committee will take the liberty to remark, that it is by no means a vulgar and unfounded prejudice, when alarm is excited by alterations and innovations in the creed of a Church. There are many reasons of the most weighty kind, that will dispose every man of sound judgment and accurate observation to regard a spirit of change in this particular as an evil pregnant with a host of mischiefs. It leads the infidel to say, and with apparent plausibility, that there can be no truth clearly revealed in Scripture, because not only its friends of various sects, but of the same sect, pretend to see truth in it at one time, which at another they discover and declare to be falsehood. It hurts the minds of weak believers, by suggesting to them the same thought. It destroys the confidence of the people generally in those who maintain a system which is liable to constant fluctuations. It violates settled and useful habits. It encourages those who are influenced by the vanity of attempting to improve what wise men have executed, or by mere love of novelty, to give constant disturbance to the Church by their crude proposals of amendment. And it is actually found to open the door to lasting uneasiness, constant alteration, and finally to the adoption of errors a thousand-fold more dangerous and hurtful than any that shall have been corrected. In a word, what was true when our Confession and Catechisms were formed is now true. We believe that this truth has been most admirably and accurately drawn into view in these excellent performances. They have become venerable from their age. Our Church has flourished under their influence, and we can see no reason to alter them. If there are a few things (and few they must be, and of less importance, if they exist at all) which it might be shown could be expressed more correctly and in a manner less liable to objection, it is not proper, with a view to obtain this, to expose ourselves to the great inconveniences and injuries that have been specified." The views thus set forth by these venerated fathers seem to me to be just as sound, as pertinent, and as irrefutable to-day as they were 85 years ago.

It should be remembered that subscription to the standards is the condition of ministerial communion in our Church, but not of the admission of members to the sealing ordinances of the Church. The use of covenants, and of the cast-iron creeds that have found their way into some of our churches, are un-

authorized and not Presbyterian. The only terms of admission to membership in a Presbyterian church are satisfactory evidences of piety. And of this, not a book, nor a creed, nor a covenant, nor any inflexible or fixed rule, but the session, a body of living men, is the judge. No objection, therefore, to the Confession, nor any demand for revision, can be based on that ground. And as to the ministry, no man who has not attentively read the Confession, the Catechisms and the Form of Government, and who has not intelligence enough to understand them, is fit to be a Presbyterian minister, and has no business in the ministry of our Church.

The claim in behalf of the eldership is at first view more plausible, but is, I think, specious and misleading. It is alleged, especially in Scotland, where the revision movement is also on foot, that many good men are barred out of the eldership on account of their inability to subscribe to the standards. If this be true, it seems to me to involve a very serious reflection upon the manner in which the teaching elder has performed his duties. He should have his people better instructed. And the remedy would be, not a lowering of the standards, but a higher style of teaching from the pulpit. But is it true? I very much question it, at least in this country. As far as I know, the elders are not raising this trouble. As a class, I believe they are more orthodox than the preachers, and many of them are fully as intelligent. More than once the eldership has saved the Church. I do not believe it is the elders who are asking for a revision of the standards. But if it were necessary for their relief, and they really desired it, would it not be better to frame for them a shorter and simpler statement of the system formulated in the Confession, than to venture upon any alteration or revision of our present standards?

It has been asserted over and over again that the Confession no longer expresses the real belief of the Church, and that the standards should be made to conform to that belief. The statement, I think, is incorrect. But in any case it seems to involve a strange idea of the very nature of a standard. A standard, I suppose, is some definite and fixed form of doctrine to which belief may be made to conform. But according to the view involved in the statement of our opponents the standards are to be conformed to belief. That is, that they are no standards at all, but must be changed to conform to the ever shifting currents of the popular belief at any given time. This would be, in my opinion, to destroy their value as standards, and to commit the Church to all the evils of a perpetually shifting creed. We would then be at sea without chart, rudder or compass.

It is further alleged that the Confession in its present form is a bar to many young men entering the ministry of our Church. Admitting, for the moment, that this is true, then I say, all very well. There are some young men who ought to be barred out of the ministry of our Church. Some of them are at least semi-rationalists and semi-Arminians, and not Calvinists at all. A principal object of the Confession is to bar such men out of the Presbyterian ministry. And if any such have entered it they ought in simple, common honesty to take themselves off without delay. But I question the truth of the statement, that any considerable number of qualified Presbyterian youth are thus kept out of the ministry. In nearly thirty years of experience in this very matter, not a single instance of the kind has ever come to my knowledge. I can easily imagine how young men who have been subjected to a course of rationalistic or semi-rationalistic teaching, and been inflated with the ideas of a false and self-conceited liberalism, might hesitate about subscribing to any definite form of belief. But when properly instructed they find no difficulty with the Confession as it is. At any rate, I do not believe the Presbyterian Church is going to lower the old blue banner of the covenant, and surrender the form of sound words in the Westminster Confession, to suit the whims of a few callow and inexperienced youth. Modesty is one of the chief ornaments of youth.

If the question were concerning the formation of a suitable Confession for the Church, *de novo*, I might favor a briefer statement, with less minuteness of detail than our present Confession. But that is not the question. Our standards have been adopted.

We are committed to them. They express the truth with a fulness and precision beyond all other doctrinal symbols. As an educational influence they are invaluable. As a term of ministerial communion they are not too minute or extended. They form one of the great landmarks in the history of the Christian Church. The wise man in Prov. 22:28 says, "Remove not the ancient landmarks, which thy fathers have set." And in the Law of Moses a curse was pronounced against the man who engaged in that business. So my voice is to let the old landmarks stand. If we have among us those who do not like the Confession, or who do not believe it, why they have got into the wrong camp, and they had better go where they belong, and leave us to enjoy our hereditary possessions in peace, within the old and venerable landmarks which our fathers have set.

THE BOYS' BRIGADE.

REV. J. Q. ADAMS.

The first company was organized Oct. 4th, 1883, in the Sunday-school of the Free College Church, Glasgow. It consisted of twenty-eight boys and three teachers. What led to its organization? Chiefly the fact alluded to in my previous article, that boys at fifteen become "too big" as they think for the school, and also that when they remain they are often unmanageable, a source of great anxiety and without much reverence for God and man. To remedy these evils, if possible, the first company of the Boys' Brigade was organized. The military idea was adopted as attractive to the boys and fitted to teach them "habits of obedience, reverence, discipline and self-respect—habits which would form the best foundation on which to build up a healthy Christian manhood."

In the organization there are three distinct units: 1. The *company* is the detachment connected with each church or school. Its members are members of the school, and it is under the control of the church officers. Its local designation is by number, according to the order of formation. The age of members in Scotland is 12 to 17 years, though we have said 12 to 18. 2. The *battalion* includes all companies in a given town or district. We preferred to start with the idea that if other companies were organized in San Francisco a battalion would include only those in the same denomination, so we speak of the Westminster Battalion. 3. The *brigade* includes the whole organization.

The commissioned officers of a company are young men. The non-commissioned are selected from the boys. If uniform is chosen it has generally consisted of cap and belt. Two weekly meetings are held—one for drill from September to March; the other a Bible class or prayer-meeting throughout the year. Of course it will be seen that there is room for great development in plans and methods. Many of the companies have boys' reading-rooms, athletic clubs, etc., but these are not necessary and come only as the need is felt.

The Brigade has had a remarkable growth and is being rapidly extended. It has attracted the attention of distinguished men, lay and clerical, and received their cordial endorsement at public meetings. The headquarters of the Brigade are in Glasgow where last January they reported 94 companies, 315 officers and 4,300 boys. At the annual inspection in 1888 of the Glasgow Battalion, Major-General Gildea, of the British army, was inspecting officer and 2781 boys were in line.

But the great aim of the Brigade is to make manly Christian boys. Its object is thus stated in its constitution: "The object of the Brigade shall be the advancement of Christ's Kingdom among boys, and the promotion of habits of reverence, self-respect and all that tends towards a true Christian manhood. In the words of its Secretary: "We make a point of acknowledging God in everything, of putting Christ at the head of everything and in trying to do it in such a way that a boy will always feel that the religious element in the work is a pleasure and not a bore." And again: "The ultimate success of the Boys' Brigade will depend on the spirit which animates the work, and on the high Christian aims of the movement being kept persistently in view. If a company be officered by men who are

thoroughly in earnest—men who have an intense sympathy with boy life, who have their boys and who are prepared to make any personal sacrifice for the sake of the boys—it can hardly fail to succeed and to become a source of satisfaction and pleasure to the officers and a means of much help and blessing to the boys enrolled in its ranks.”

I will cheerfully answer the inquiries of those who desire to know more of the Boys' Brigade with a view to forming a company, and to a limited extent can furnish the necessary literature.

PLEASURES FOR A SEASON.

PEACHES OR ALMONDS.

The Bible does not deny that there is pleasure to be enjoyed in the things of this world, and even in sin. But it declares that they are transient. Moses understood this when he was a young prince in Egypt. He chose rather to “suffer afflictions with the people of God than to enjoy the pleasures of sin for a season, . . . for he had respect to the recompense of the reward.” We have a glimpse of that reward in the Transfiguration, when he appeared with Christ in glory. I went down into the orchard a few days ago, and gathered a basketful of peaches. They were large, mellow, sweet and luscious. I thought that I had never seen finer fruit. I brought those peaches to the house. We enjoyed eating them that day. But the next morning what were left were withered or half rotten, and hardly fit to eat. So it is with the best earthly things. They are but for a season, and that a very short one. If I had nothing to live on but those peaches what could I do? The pulp, so juicy and refreshing, has perished. But there is the stone. It is hard. I crack it, and find inside of it a pit that is bitter and poisonous. Such is the result of living only for this world. The transient sweetness is followed by hardness of heart and bitterness of spirit. An eloquent writer, tracing the career of a lover of pleasure, says: “Old age comes and separates him more and more from the world without, while the world within becomes more and more to him as a cell, where he must suffer solitary confinement. The spirit of loneliness hems him in, and ever confines him within a narrower circle, whose center is himself. Deluded, disappointed, irritated, he, like the scorpion when surrounded by fire, turns the sting upon himself. The end of all comes at last, and he must go forth alone into the unknown world beyond. Oh, how sad and dreary! Cable after cable snaps which bound him to the outward and visible, and, like a disabled and forsaken wreck, he is about to drift on the bosom of a mysterious and shoreless sea.”

But if I go from the peach to the almond orchard, I find there a fruit that for many months looks just like the peach. Yet instead of a pulpy exterior it has a husk that does not soften and can not be eaten. This husk dries up, while that of the peach mellow. It cracks open, and reveals a shell inclosing a kernel. This shell is not hard and dented like that of the peach, but smooth and soft. I can crack it with my fingers. The kernel that it incloses is sweet and nutritious, and it will keep for years. I have a ton of last year's almonds in the fruit-house, and they are as good as when they were gathered. The almond is like the pleasures and hopes of the Christian. It is not so attractive externally, and for a day, as the peach, but it is permanent. The squirrels try to rob our almond orchard that they may lay up the nuts in store for their winter's food. We lose a great many peaches because we can not market or dry them as fast as they ripen. But our almonds are safe. We can gather them in September, or let them hang on the trees a month or two longer, if necessary.

My orchard lesson will not be complete until we have visited another tree. It is what we call a hermaphrodite—a cross between the peach and the almond. Just how it came to be what it is, we do not know. We planted it for an almond, but it had been fertilized from a peach blossom in the nursery. The result of the crossing is that it is neither a peach nor an almond, and, though curious, is utterly worthless. The hull, or husk, is thicker than in the almond, and colored like the edible part of the peach, but it is hard and bitter. It looks inviting, but

when you touch and taste it you find that appearances are deceitful. Within this husk there is a peach-stone, and within that stone a bitter pit. So the hermaphrodite is utterly useless. And is it not like the people who try to combine the pleasures of the world with those of religion? They lose all that is best in both.

C. E. B.

Sunday-school Lesson.

Third Quarter—Lesson XIII.

September 29, 1889.

REVIEW LESSON.

TEMPERANCE.

Mr. Peloubet suggests an incident in the life of David as a good lesson for this last Sabbath of the quarter. It is the story of Nabal, the fool.

(Read 1 Sam. 25:23-31, 35-38.)

SUBJECT.—NABAL, A TYPE OF THE RUMSELLING BUSINESS.

I. A rich and fruitful country. Such is the land of Temperance.

II. Bad elements in this country. It was dominated by a rich and churlish chief, who was connected with him to aid his cause, even though they acknowledged that he was a “son of Belial.” A true picture of the saloon power.

III. This bad element was fostered by the imperfections of Saul's government, his neglect of his true duty, and pursuit after an imaginary enemy. It was also protected in its rights and possessions by the true government in the person of David; even as rum-sellers now receive the protection of all good laws and government. They thrive under the rule that was intended to protect and defend the good. They receive the blessings that come from churches, schools, libraries, and the moral atmosphere they produce. The weeds have the same sun, the rain, and soil which the good plants have. “Even in our own day, an Arab sheik wandering near a town or village could hardly fail, on occasion of such a year-feast as that of Nabal, to come in person, or to send by his messengers, to ask that his services, as the protector of the flocks in the wilderness, from other tribes, should be remembered.”—*Slahelin*.

IV. The bad element, in the person of Nabal, returned evil for good. He refused to pay David what was his due. He was a curse to his wife and family. He acted like a “son of Belial” to his servants and neighbors. He was a fool in name and nature. His example was injuring the nation.

V. David, therefore, made war upon him with all his force, to sweep such an evil from the land.

VI. Woman to the rescue, as we see in the verses given for our lesson to-day—a true picture of woman's work in the temperance cause, using all her attractiveness, her wit, her good sense, her active powers, in saving the nation from intemperance.

VII. Confidence of success (see vers. 28-30). The right is sure to triumph. The cause is sure. God fights our battles for us, for our cause is his. God has ordained good for us.

VIII. Death from intemperance. As Nabal died from his bad habits and his own drinking, so now continually death is in the cup.

Illustration. The glass railroad. In these times of practical temperance reform, when legislation is removing temptation from our youth, we are reminded of the dream and fate of the “Milford Bard.” Like the poet Ames, of Albany, N. Y., who sang,—

“I've thrown the bowl aside”

and then died on the payment, he had his lucid and remorseful interludes to a course of dissipation. During one of these he had a dream.

A train of cars came gliding by where he stood, crowded with passengers. Upon closer observation he found that the track and cars were made of glass. The train stopped, and he joined the mirthful company.

But a few revolutions of the musical wheels were made, before a bleeding corpse beside the road arrested his attention; and soon after another. Horrormitten, he anxiously inquired of a fellow-passenger what it meant. “Oh,” replied the man, with a laugh, “these trains go over a precipice in the distance, and are dashed to pieces; killing those who ride in them,

The bodies of the victims are brought back and laid along the track to warn others of the certain destruction before them. But the motion is delightful, the very sound of it pleasing, and all are gay; so we don't care for the threatened doom.” The bard asked, with trembling accents, the name of the railway. His companion, with a grim smile and suppressed breath, whispered in his ear, “HABIT.” Not long after, the “Milford Bard” went over that precipice, the anticipation of which in his dream awakened him from sleep and excited his fears.—*Rev. P. C. Headley, in Congregationalist.*

Illustration. A poisoned ring. The Paris papers state that a gentleman, who had purchased some objects of art at a shop in the Rue St. Honore, was engaged in examining an ancient ring, when he gave himself a slight scratch in the hand with a sharp part of it. He continued talking with the dealer for a short time, when he suddenly felt an indescribable sensation over his whole body, which appeared to have paralyzed all his faculties; and he soon became so seriously ill that it was considered necessary to send for a medical man. The doctor immediately discovered every symptom of poison by some mineral substance. He applied strong antidotes; and in a short time the gentleman was in a measure recovered. The ring was found to be what was formerly called a death ring, in use in Italy when acts of poisoning were frequent, about the middle of the seventeenth century. Attached to it inside were two claws of a lion, made of the sharpest steel, and having clefts in them filled with a violent poison. In a crowded assembly or in a ball, the wearer of this fatal ring, wishing to exercise revenge on any person, would take his hand, and, when pressing it, the sharp claw would be sure to inflict a slight scratch on the skin. This was enough; for on the following morning the victim would be sure to be found dead. Notwithstanding the many years since which the poison on this ring had been placed there, it contains edicts strength sufficiently to cause great inconvenience to the gentleman, as stated.

So strong drink poisons multitudes, under the guise of friendship and social pleasure. Its touch is deadly.

Illustration. Hon. Neal Dow was lecturing, one summer evening, and the flies and gnats gathered in such swarms around the lamp near him that he took his handkerchief and waved them away. They went for a time, but soon returned. He repeated his movements with his handkerchief with the same results. Finally he turned around and blew out the light; and henceforward the insects were no longer attracted, and kept away. So, warning people away from saloons will not be enough; you must extinguish the saloons yourselves.

Illustration. In all the towns and countries I have seen, I never saw a city or village yet whose miseries were not in proportion to its public houses. . . . Ale-houses are ever an occasion of debauchery and excess; and, either in a political or religious light, it would be our highest interest to have them suppressed.—*Oliver Goldsmith.*

YOUNG MEN'S CONVENTION.

Extensive preparations are being made for the 9th Annual State Convention of the Young Men's Christian Associations of California, to be held in Santa Cruz, Oct. 9th to 13th, inclusive. Prominent laymen and clergymen from various parts of the State will participate in the deliberations and the delegation is expected to be large. The following interesting topics will be discussed: “Modern Unbelief Among Young Men and Its Effectual Cure.” “Our Young Men and Their Relation to California's Future.” “Building Projects.” “Successes and Failures.” “Boys' Department of Our Work; Its Place and Importance.” “Approved Methods of State Work.” “Spiritual Results in Our Work; How Increased. Reduced rates have been secured from the Southern Pacific Company and Pacific Coast Steamship Company, and a special party will leave San Francisco for Santa Cruz Wednesday, Oct. 9th, at 2:45 o'clock. Round trip tickets, good from the 9th to 16th, \$2.80. This will probably be the largest and most representative body of Christian young men ever convened in this State.

GOD CANNOT BE DEFINED.

There is a story of St. Augustine pacing the shore, meditating on the nature of God and trying to form a crisp definition thereof. He passed and repassed a little child engaged in pouring sea-water out of a cockleshell into a hole in the sand. "My son," asked the bishop, "what are you attempting?" "I am about to empty the ocean into this hole." "That is impossible." "Not more impossible," replied the child, "than for you to compress the infinite within the circle of your skull."

"BE YE STEADFAST."

The whole record of Gordon's life may be taken as an illustration of the power and grandeur of standing fast, of having no thought of wavering. Such endurance may be fitly summed up in the fine picture with which Colonel Buller ends his life of the hero in the "Men of Action Series," which the Messrs. Macmillan are at present publishing:—"There is a gray frontlet of rock far away in Strathspey—once the Gordon's home—whose name in bygone times gave a rallying call to a kindred clan. The scattered firs and wind-swept heather on the lone summit of Craig Ellachie once whispered in Highland clansmen's ears the war cry, "Stand fast! Craig Ellachie." Many a year has gone past since kith of Charles Gordon last heard from Highland hill-tops the signal of battle, but never in Celtic hero's long record of honor has such an answer been sent back to Highland or to Lowland as when the great heart stopped its beating, and lay "steadfast unto death" in the dawn at Khartoum. The winds that moan through the pine trees on Craig Ellachie have far-off meaning in their voices. Perhaps on that dark January night there came a breath from heaven to whisper to the old Highland rock, "He stood fast! Craig Ellachie."

"KEEP YOURSELF OUT OF SIGHT!"

A gentleman, with fishing-tackle and other necessary appliances, went forth to a stream, where he toiled all day and caught nothing. Toward afternoon he espied a little ragged urchin, with tackle of the most primitive order, nipping the fish out of the water with marvellous rapidity. Perfectly amazed, he watched the lad for awhile, and then went and asked him if he could explain the reason why he was so successful, in spite of his meagre outfit, while the expensive apparatus could catch nothing. The boy promptly replied, "The fish'll no catch, sir, as long as ye diuna keep yersel' oot o' sicht." Here is a suggestive lesson for "fishers of men." They may spend much care on style and rhetorical adornment; in all of which they may attract much attention to themselves, and yet utterly fail to win men to Christ. "Keep yourself out of sight"—the wisest advice that can be given—for only thus can the sinner be brought face to face with the Savior. "For we preach not ourselves, but Christ Jesus our Lord; and ourselves your servants for Jesus' sake."

PERFECT OR IMPERFECT.

FROM THE HERALD AND PRESBYTER.

Jane Jenkins is a sensible girl. She is engaged to Tim Tompkins. Tim is a good fellow, but not as smart as he might be. Some of Jane's friends do not like the match. They think that Tim is not good enough for her. One of these well-meaning busybodies went to her the other day to tell her of a great blunder that Tim had made. She thought that Jane would be either mortified or indignant. But to her surprise, after listening patiently to the story, she said with a smile.

"I am glad, Susie, that you told me of this, and I am glad that it happened, too."

"So you are going to break off the match, are you, and not marry a man so thick-headed?"

"No, indeed; I shall marry him just the same; but I shall be surer of being happy with him than if I had not heard this."

"How so?"

"Don't you see that when a woman really loves a man, she is tempted to think that he is perfect? Tim is so fond of me, so kind to me, so thoughtful for

me, that I can not realize that he has any faults. But I know that I have a good many, and shall require a husband to be very charitable, if we are going to live in harmony. But how could I ask or expect my husband to be constantly overlooking my blunders, if he never made any? The idea of being associated so intimately with a perfect being quite appals me. Even if he never chided me for my faults, or seemed to notice them, the consciousness of them, in contrast with his faultlessness, would make me miserable. No, no. The basis of domestic harmony is not mutual admiration, but mutual charity. We take each other as we are, bear with each other's infirmities, and try to do each other all the good we can. I want to be disenchanted before marriage. I want to know that my husband, though the best of men, is yet a man and that I will have the opportunity of showing how I love him, by being patient with his faults and helping him to correct them."

Susie went away considerably crest-fallen, and she tried to get even by telling all over that Jane was going to marry Tim just because he was a notorious blunderer. But though Jane may have been sharp enough to answer Susie as she did, in order to rebuke her impertinence, yet there was a good deal of truth in what she said. A great many marriages turn out badly because the parties enter into them with extravagant ideas of each other. During courtship they are on their best behavior. Their faults are carefully concealed, and love throws a glamor over both the wooer and the wooed. When the honeymoon is over the month of disenchantment comes. And that is a trying time. If they can then accept Jane's idea, that domestic happiness depends more upon mutual charity than upon mutual admiration, they will do well. But if each, though conscious of imperfections, is irritated because the other is not perfect, they will live in misery, or seek relief in the divorce mill.

And this demand for mutual charity is universal. It is the great principle upon which God would reconstruct society. "Bear ye one another's burdens, and so fulfill the law of Christ." "If any man be overtaken in a fault, ye that are spiritual restore such a one in the spirit of meekness, considering thyself lest thou also be tempted." The grace which we are to exercise is the grace that we ourselves will need. And the more charitable to others we are, the more watchful we will be over ourselves. The way to approximate perfection in this imperfect world is to throw the mantle of love as far as possible over the faults of others. It is both easier and better to reform a man by patient kindness, than by denunciation and abuse.—*Senex Smith.*

PETTY VICES.

The ground wood ant of South America is a most deadly, because secret, foe. They will destroy your dwelling and yet give no sign of their presence. They will work an invisible path up between the bricks of a pillar or through the cracks in a hardwood block, and then, commencing on the softer boards, they eat out all the inside, leaving but the empty shell as a protection to themselves. So little sins and indulgences often insidiously creep in and lay waste Christian character, and even if they leave the form of Godliness destroy its power. Waterton, the naturalist, picturing the decayed trees in an American forest says: "Put thy foot on that large trunk. It seems entire. Delusive appearance. Tread on it, and like the fuss ball it will break into dust."

The case of the State of California vs. David Neagle has reached that point at which it ends or goes before the Supreme Court of the United States. The Circuit has dismissed the writ, discharged the prisoner, and commended the act which led to the arrest. While there has been now and then a voice raised in behalf of the position of the State the more substantial opinion has obtained that the circumstances under which the act was committed warranted the Federal courts in taking charge of the accused. The decision goes beyond an assertion of the authority of the Federal courts to assume control over the case and declares that the act for which the prisoner was held was commendable. There is some force in Judge Sawyer's argument that persons unacquainted with the conditions under which Neagle acted cannot form an intelligent opinion as to its justifiableness. The "wall" to which peaceable men are required to retire before resorting to homicide as a means of defense is practically closer in some cases than in

others. The character of the assailant makes the difference in this respect. The last means of self-preservation would not be resorted to so readily in the case of a comparatively inoffensive man making an attack as when the assailant is known to be formidable both in purpose and in ability. There will be no general dissent from the decision of Judge Sawyer on this Coast.

A CORRECTION.

Your otherwise accurate report of my remarks at San Francisco Convention falls into serious error in saying I favored giving half of the Sabbath for rest. I was speaking of persons engaged in works of necessity—that even they could and should, as far as possible, have half the Sabbath for rest.

W. F. CRAFTS.

En Route, Sept. 10, 1889.

THE FIRE AT ANTWERP.

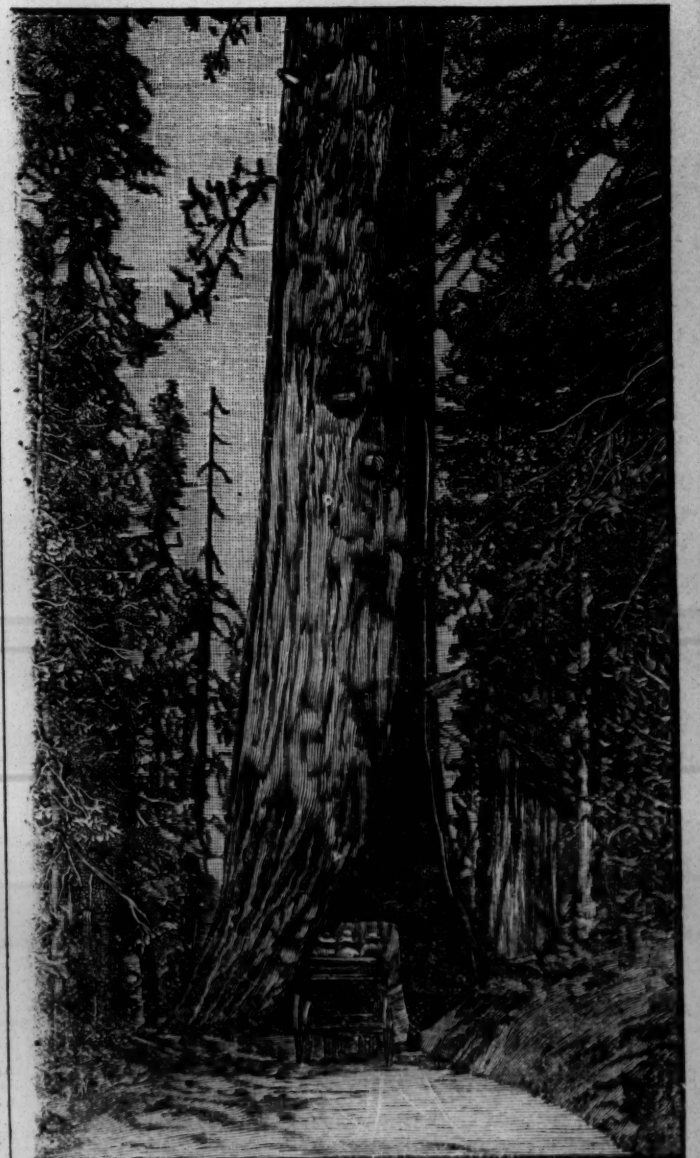
A disastrous fire of monster proportions occurred at Antwerp, Belgium, last week. It originated in a factory near the Bourse, and spread rapidly. The factory was situated behind the docks, upon which millions of cartridges were being loaded. It was adjacent to the petroleum stores, and two large Russian petroleum warehouses, containing eighty thousand barrels of oil, were set on fire. Police, gendarmes and troops assisted in the work of extinguishing the flames. An explosion occurred in the workshop where old cartridges were being taken to pieces. Men and women were actively at work breaking them up, and twenty-five million had been partly broken. The loss of life is given as three hundred dead and over one thousand injured. The beautiful windows in the great Cathedral were smashed by the explosion, and it is feared that the tower is so injured that it will have to be taken down. The whole city is strewn with debris, and the people are panic-stricken.

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"Camping Out in California"



238 pp. BOUND IN CLOTH.

Among the points of interest visited are the Redwoods, Santa Cruz, Santa Rosa, San Rafael, San Francisco and San Jose

(The price of the book is 85 cents and is for sale by booksellers, or will be sent on receipt of the price the publisher, R. R. PATTERSON, 429 Montgomery Street San Francisco)

The Children.

THE MOTHER'S TOUCH.

"For angels are less tenderwise than God and mothers."—*Browning.*

I know not how the passing years
Have made me old to-day,
Or when they changed my sunny hair
To sombre shades of gray;
How strange it seems
That sunset gleams
Fall now across my way!

The months and years have flown since I,
By toys and dreams beguiled,
Sat in the firelight of my home,
A loved and loving child,
With flame more bright,
And heart more light,
Because my mother smiled.

O, how it thrills me now to feel,
Adown the waste of years,
The magic of my mother's touch,
Which wiped my childhood's tears!
O, gentle hand,
With fairy wand!
It scattered all my fears.

My griefs and cares are soothed to-night,
While in her arms carressed,
While resting as of old my head
Upon her faithful breast.
The wandering dove,
For mother love,
Flies to the dear home nest.

Her fingers toying with my curls,
Timed to some rhythmic lay,
Beguile the years of half the pains
Which burden them to-day.
O, tender touch!
Never was such
On sunny hair of gray.

Blest memory, while unfolding now
The pages of the past,
Give me of all thy valued store
The very best thou hast.
O, mother love,
O'ershadowing dove,
Thy watchful vigils keep,
While as a little child again,
I lay me down to sleep!

THE JONESES.

MARY'S STORY CONCLUDED.

"Well, smallest Joneses are you ready for the rest of the story," said Mary, as she seated herself in the rocker beside Katie's couch, and began to knit on a fleecy "white cloud," or "fascinating fascinator."

"O yes, Mary please go on," said Suisie, and Katie in one breath. And Katie added the remark: "But please Mary do begin right off, with the Brownies this time." "Well where did I leave off?"

"Oh! why Malcom couldn't go to sleep because he kept wishing the Brownies would come and do the work at their house."

"Malcom lay there and thought it all out; and he decided to go, after his father and everybody had gone to bed, way out in the woods to the hollow tree and ask the old owl that he had often seen there, meanwhile he lay still and waited."

"Old owl tell me where to find a Brownie?" said Malcom.

"Climb up onto the limb by my side; put your arm around my fluffy neck, and I will whisper it all to you," said the owl.

Oh dear, Malcom didn't much want to, but he did it. The owl's feathers were soft and warm, and Malcom felt drowsy, and he was soon nearly asleep and he might have fallen off the limb if the owl had not just then given him a sharp peck

"What did you want little boy?" said she.

"Oh please tell me where I can find a Brownie."

"Ho! ho! a Brownie is it, and what should a

small boy like you want of a Brownie?" said the owl in a hoarse voice.

"To do the work for us" said the small boy in a low voice.

"O-oh-o-o-o! Now that is what you want is it?"

"Yes please, and Malcom began to tremble

"Too-hoo! too-hoo!

I know of the Brownies.

I do, I do."

"Oh! where please tell me how to find them?"

"Oh! too-hoo, only one will do for you and how to find him; I will tell you true."

You must go to the old Lard's fish pond at the edge of the wood, walk to the north, then to the south, turn around three times and say—

"Twist me and turn me and show me the elf, I looked in the water and saw my—

"Then you must look in the water and you will see the Brownie, and will find out the word that rhymes with elf."

"Malcom did as he was told to, and when he had twisted and turned the right number of times; he said his rhyme, looked in the water and saw the pale moon's face and his own.

"There I didn't see anybody at all but just me." And oh! lets see what will rhyme with elf.

"I looked in the glass and saw pelf, welf, shelf, delf, oh dear! what nonsense, nothing seems to have any sense in it but self, and that can't be it.

"Twist me and turn me, and show me the elf." I looked in the water and saw myself."

Poor disappointed Malcom went back to the owl. He climbed up on the branch beside her. The old owl said—

"Too whit to whoo!

What did you do?

And didn't it all come true?"

"I did just as you told me to, and it didn't come true for I saw just myself."

"Ah! hoo! why isn't it true, for you will find that elf will always rhyme with self.

"You may gaze in the water in the pale moon light,

Or by the light of midday bright

For a fairy gay; or a dainty elf

But you will never see aught else but yourself, yourself."

There now small boy I will take you home; said the old owl. Put your arm around my neck and lean against me. Malcom did so; he shut his eyes and felt as if he was sinking into warm soft feathers. Then he felt as if the owl's big yellow eyes were flashing their yellow light into his eyes. So he opened his, and found himself in bed with his sleeping brothers, and old 'Sol' instead of the old owl was staring into his face.

And if you had listened very sharp you might have heard a small boy say "I will do it."

Malcom then woke up his brothers, and told them the story of the owl. They then all agreed to act as the "Brownies three."

So they went down stairs, made the fire, swept the room, filled the teakettle with water and gathered enough faggots to last all day.

Then such pushing and scrambling as there was to get to bed again before the father came and found them. This they persevered in doing for a long time. And one morning their father came upon them on the sly and swooped them up in his long arms, and such hugging and kissing as there was of the "Brownies three."

"Is that all, Mary? So there wasn't any fairies or elfs or Brownies after all. Oh hum" said Katie.

"I for my part am very glad that I have such a nice house full of helpful Brownies" said Mrs. Jones.

Are there any Brownies at your houses, small folks of THE OCCIDENT?

COUSIN HELEN.

A TWENTY MINUTE SOCIETY.

BY SYDNEY DAYRE.

"Where are you going, mamma?" said Lulu.

"Down to Mrs. Ray's to give her these embroideries to wash."

"May I go with you?"

"Yes, if you wish."

Lulu skipped along at her mother's side. She was not old enough to have very much to do, and, during the long vacation, sometimes found it rather hard to know how to keep her little self busy.

Before they reached Mrs. Ray's cottage they heard the fretting, wailing sound of a baby's voice, and inside the door they found the baby himself lying in a cradle, while his mother stood at a wash-tub.

"Is the baby sick?" asked Lulu's mother, turning toward him after she had spoken about the work. "He doesn't look well."

"Well, ma'am, he's rather weakly, I'm afraid," said his mother. "He frets and frets all the time to be took up, but there's no one to take him, so he has to fret on."

"Poor little fellow."

Mrs. Bell raised him very tenderly, for she had not long before laid a little one in the Savior's gentle arms, and while knowing that he could never more fret or suffer, her heart was very sore with the pain of the parting.

"He ought to be out in the fresh air," she said.

"Yes, ma'am, I know he ought, but you see there's nobody to watch him and see that he doesn't get into harm."

The air of the little house was heavy and damp with the bad smelling soapsuds, and Mrs. Bell looked as though she did not like to lay the baby back in his cradle.

"Mamma," said Lulu, eagerly, "couldn't I watch him for awhile? Couldn't Mrs. Ray carry the cradle out into a corner of the meadow under the trees? I'll stay there with him."

Mrs. Ray was glad enough to do it. She carried the cradle while Mrs. Bell carried the baby, and he was soon in the pleasant shade of the trees, where the soft wind fanned his hot little cheeks and the sunshine peeped at him through the branches. He looked a little inclined to cry, as his mother left him to go back to her washing, but no baby of any sense would have cried at being left in the care of such a bright-eyed little lassie as Lulu. Very soon Jamie proved his good sense, for he began to smile as Lulu played bo-peep from behind a tree-trunk, and was soon laughing as merrily as though he had always lived in the sunshine. The birds came and chirped at him, and a squirrel chattered up among the branches. Butterflies came, too, almost alighting on the cradle. Lulu brought daisies and buttercups to Jamie and played with him until, on coming to him with a fresh handful, she found that the pretty head had sunk back upon the pillow and the great blue eyes were closed. As she sat quietly beside him she saw two little girls whom she knew, coming into the meadow.

"That's Elsie and May," she said. She beckoned for them to come to her, making motions that they were not to awaken the baby.

"What are you doing here?" Elsie asked, after they had smiled at the little sleeper.

"I came out here to watch Jamie," said Lulu.

"But I've thought of a splendid thing, girls. The poor little fellow has to stay all day in the room where his mother washes, and it smells horridly; and mamma says that's what makes him look so pale. Now I'm going to spend my twenty minutes every day taking care of Jamie.

The little girls had formed a twenty-minute society—that is, a little society of which every

member promised to spend twenty minutes every day in doing something to help somebody else.

"Twenty minutes isn't long to take care of a baby," said Elsie.

"But I can stay longer than that, and I mean to."

"I'll tell you what, girls," said May, after another look at the pale little face on the pillow, "if some more of us should come for twenty minutes every day, it would keep Jamie out a long time."

"So it would," said Elsie. "Some of the other girls would like to come, too, I know."

So it came that on every fine morning Jamie would be carried out to his place under the trees, and little girls came and went, each one giving him at least twenty minutes, and many of them more. Mrs. Bell came one morning and talked to them about the blessed privilege which each little child may enjoy, in being able to show, through loving care for the little ones whom Christ has placed in our midst, love for Christ himself, and the small girls came to look upon all they did for Jamie as being, in very truth, given to the Lord who gave himself for them.

Lulu came to her mother one day with a look as if she desired to say something, but scarcely knew how.

"What is it, dear?" asked her mother.

"Mamm, I have been wondering—"

"About what, little daughter?"

"Perhaps it would make you feel badly, mamma, and I wouldn't say it for the world if I thought it would."

"I'm sure of that, Lulu. But say it and I'll take the chances."

"Jamie gets tired of staying in one place all the time, and some of us thought if we could give him a little ride and—I thought, mamma, if it wouldn't make you feel badly, if we took little brother's carriage that's up in the garret—but no—not if it makes you cry, mamma, dear."

Tears had come into mamma's eyes at thought of the dainty little carriage, which had belonged to the darling who would need no more care. But she said, patting Lulu's head, "I think it is a good idea, my little girl. It would be wrong to keep the carriage standing idle, when it might be doing good to another child."

What a delight it was, when Jamie was settled in the beautiful carriage for a ride over the meadow and through the quiet streets. The twenty minutes' society gained more members and through all the summer days Jamie never lacked fresh air. Did it never become tiresome? Yes, there was many a day when Lulu would have chosen to do something else than take care of Jamie. But not one fine morning passed, in which either she or one or two other faithful little souls, who looked upon the service as a duty, not a whim, did not trundle the little carriage, holding now not a pale, fretful child, but a pretty-faced rollicking boy, who showed in his rosy cheeks and bright eyes the benefit of the pure air on which he lived.

"But what are we going to do for Jamie when school begins?" asked Lulu one day with a very grave face. The long summer was over, and September had come with two weeks of bright sunshine. But on the first day of school, came a cold storm, and for a week no one who could stay in the house wanted to go out. After that, Lulu laughingly said that things seemed to fit in just right, for the pleasantest part of the day was the afternoon, when the girls could always find a little time for Jamie. Very often, through the winter, he had a sled ride, and, as spring again was coming near, his little friends began talking of the time when he might again be out of doors all day.

When March had blown all his winds and April poured all her showers and beautiful May had come, lo and behold, there was a great surprise. When the carriage was again taken from the garret, it was found that Jamie had grown to be such a great, sturdy, strapping stump of a boy that he kicked and scolded at being fastened in, and showed plainly that he would much rather trot about on his own stout little legs than ride in the finest carriage in the world.

"But the carriage shall still belong with your twenty minute mission," said Mrs. Bell. "I think you will be sure to find some other little child who will need it."—*The Interior.*

WHAT A BOY'S SMARTNESS DID FOR HIM.

BY MRS. BELL V. CHISHOLM.

One morning, not many months ago, George Wilson, the errand boy in a village station was left in charge of the ticket-office while Mr. Scott, the agent, went to breakfast. The hour was early, and there were but few passengers in the waiting room when the lad took his place in the easy chair by the ticket-window. Soon after an elderly gentleman came in, and with a nod to the boy said pleasantly, "This is a delightful morning." "So I've heard twenty people say within the last half hour," was the ungracious reply.

"And still you are not able to admit the fact, or give an opinion of your own," said the gentleman with a keen look. "I am able to attend to my own business and let other people's alone," retorted the smart youth as he roughly closed the ticket-window.

The gentleman smiled quietly, but said nothing, and the next minute he crossed over to the other side of the room, and was soon buried in the depths of the morning paper. Passengers came straggling in one after another and the boy in the office handed out tickets with an air of condescension that would have become a prince.

When it was almost train-time a little old-fashioned woman came bustling in, and in a rather squeaky voice, asked, "What time does the seven o'clock train go?"

"What time would you expect the seven o'clock train to go?" asked George dryly.

"La, now; how can I tell?" was the quick reply. "I heard the folks in the tavern say, the train was allus behind time, and I was mortal afraid I would miss it. Maybe you would tell me what time it is now."

"There is a clock against the wall," with a nod in that direction. I suppose if you have the use of your eyes, you can see yourself."

The old woman stood quiet for a minute, and then in a subdued voice inquired, "Does this first train go to Morrow?"

"No, Madam; it goes to-day, and if you want to go along with it, you'd best be spry and have your ticket ready."

"But you did not tell me whether it went to Morrow or not. John told me to make sure of gettin' on the right train, as some of 'em didn't stop there."

"This train does not go to-morrow, I told you. It goes to-day. Now what do you want?"

"Give me a ticket to Morrow" said the old lady much perplexed. "Wait and get it to-morrow, madam, said the bright boy saucily, evidently enjoying the amusement of some of the thoughtless passengers.

"Give the lady a ticket without any further parley," said the grave gentleman, stepping quickly across the room.

"She said she was going to-morrow, and I'd like to know what she wants with a ticket twen-

ty-four hours before she intends to begin her journey," was the hasty retort. You understand her well enough and if you know what is good for you, she will receive her ticket at once," and then he turned to the confused passenger and very politely gave her the information she was seeking.

"It's the station Morrow she means, I suppose," remarked George as he proceeded to stamp the ticket and pass it to her.

"You seem to be very ignorant about things one would suppose you understood thoroughly."

"If she wanted a ticket to that station, why didn't she say so. I'd like to know how I am to guess at her meaning."

"You are not always so dull, I am certain," said the old man, sharply.

"You seem, sir, to know my business better than I do myself," returned George sullenly.

"Perhaps I do, and perhaps I don't. It does not matter, at any rate, so long as you carry out the instructions of your employer," remarked the old gentleman in a quiet voice.

"One would not suppose that instructions were necessary while the traveling public had license to controll even the selling of tickets," was the ill-natured rejoinder. "I have known people to get rich by minding their own business."

"You seem to understand that old proverb in a very practical sense, my boy," remarked the stranger with a touch of irony in his well modulated voice.

"It would be well for some other people if they kept to that text when they presume to preach," was the keen retort.

"You appear to be an uncommonly bright lad. Whose son are you?" inquired the gentleman.

"I am one of old Simon Wilson's kids," answered George saucily.

"Ah, Indeed! Well, old Simon Wilson must be very proud of such a promising kid. You are an honor to his family, which I hope he fully appreciates," was the grim answer. "You have been in the office for some time, I presume."

"Long enough to find out that the world is full of cranks," said the boy with a wink in the direction of a bevy of giggling girls, who seemed to be enjoying the colloquy.

Just at that time the agent returned, and to George's astonishment greeted the stranger warmly, calling him Mr. Rice. George grew very red in the face when he heard the name, for he knew that he had been showing his colors to the Superintendent of the railroad.

After a few minutes pleasant conversation, Mr. Rice turned towards the confused boy and said, "Mr. Scott, I have been interviewing Simon Wilson's 'kid' during your absence and find that he is entirely too smart to suit our business."

George tried to mend matters by declaring that he would not have so offended had he known whom he was addressing.

"I believe that, my boy, but such courtesy will not stand the test. The interest of our road demands that all passengers be treated with uniform politeness. I might have passed over your impertinence to myself, but your rudeness to the lady was intolerable, and cannot be overlooked. Sometimes people get rich by minding their own business, and if you had been attending strictly to the interest of your employer, you would have kept out of trouble. I am sorry to be obliged to discharge you, but we have no room for unprincipled boys in our service."

George went away a sadder, if not a wiser boy, and while he is looking for another situation, he will have time to lament the "smartness" that got him into trouble, but was not able to get him out.

THE OCCIDENT.

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THE GROCERY SALOON.

At this time when public attention is so strongly directed to the evils of the liquor traffic, it may be well to consider one of its phases of which but little has been said and one which it is quite practicable to remedy, for it has been remedied in many cities in the United States and elsewhere.

Throughout the cities and towns of the Pacific Coast it is the almost universal practice to have a bar connected with the family grocery store. Whatever may be said of the evils of the gilded saloons, with their elegant fittings, their beautiful paintings and other works of art, their luxurious comforts of various kinds, and the perfectly Democratic spirit in which all are made welcome to their enjoyment, the actual harm done to the community by one of these, is not nearly so great as that wrought by the dark, dirty groggeries usually attached to the grocery store in the midst of the residences and homes of the city.

The former are an evil; but they are patronized almost exclusively by adults, and by those who have already acquired an acquaintance with liquor and its use. While any one may find his way there, it is a fact that these are not the places in which our boys, and our girls, too, first learn to look upon the use of intoxicating liquors as a small matter, and then learn to taste and to love them. It is in the thousands of groggeries scattered over the towns and cities, especially in the latter, that the evil seed is sown. To these places nearly every family must send more or less frequently. The husband and father is away from home at his daily work. They would be bad places for him to visit, but the blessed protection of honest labor prevents him. Perhaps the wife goes. If so how shocked she must be to meet, through the half open door which usually separates the two rooms, the leer of the habitués of the place, and to hear the vulgar and profane language and ribald jests, inseparable from such places.

Its effect is not elevating to her, but still in the strength of mature womanhood, she may resist the evil. But more probably a child, a young boy or girl, is sent on the errand. What is the effect upon them, with all their natural curiosity and impressionable natures? Watch one of these places. See how the few adult habitués tempt the boys who come in. As they look on, half in wonder, half inquisitively, see how the temptation of a cigarette or a glass of wine is offered. Watch that boy and his companions. See how they "try a cigar," then "take a beer," then "have a game of euchre," then listen to "a funny story" until step by step they are taught by their association with the proprietors, who make money by it, and the old frequenters, who get their drinks and cigars by it, to think lightly of the evil associations, and to relish strong drink, gambling, obscene stories, and vulgar associations.

Watch one of these places, especially in the early evening, and see the knot of boys in and around it, and notice how they enjoy the patronizing familiarity of the few adult habitués. See them leer at the young women that pass by, listen to their indecent remarks, and see how they applaud the one bold enough to address some suggestive remark to a passing girl.

This is no exaggeration. It is what is going on in over a thousand such places in the city of San Francisco alone. Is it any wonder the morality of the city is low?

This evil can be greatly reduced by the methods employed in some eastern cities. Let the sale of liquor be prohibited in the same room or building in which any kind of family groceries are sold. Divide the liquor store selling liquor only by the bottle or unbroken package, from the saloon selling liquor by

smaller quantities or by the drink. Prohibit the two establishments being in the same or even adjoining buildings. Grant separate licenses, and subject both to strict surveillance.

This much reform should be practicable, and it is truly woman's work, especially mother's work. While not questioning the right to sell liquor for drinking purposes, it would be in the nature of a regulation of the traffic that would do much to curb the evils of intemperance by striking at the fountain head, in protecting the young from demoralizing associations.

It would recognize the right of the saloon keeper, but it would also demand recognition of the right to buy groceries for food without having our boys and girls forced to come in contact with the worst possible forms of demoralizing vice. The immoral undoubtedly have rights, but have not those who value morality in their families and in the public some rights also?

CHARITIES AND CORRECTIONS.

The Sixteenth National Conference of Charities and Corrections met in this city at Union Square Hall last Wednesday evening. Ex-Gov. G. C. Perkins presided. Prayer was offered by Rev. Dr. Barrows. Addresses of welcome were made by Gov. Waterman, Mayor Pond and ex-Gov. Perkins. Responses by Rev. F. H. Wines, of Illinois, and O. C. McCulloch of Indiana.

THE PRESIDENT'S ADDRESS.

Bishop Gillespie, the President of the conference, then delivered his annual address. He commenced by giving a detailed history of the inception and amplification of the idea of organized charity in the United States, and contrasted the humble beginnings of the noble work with its present broad field. To the present day the National Conference has lived and done its work without a constitution or by-laws, and even without dues. Despite this apparently unbusiness-like management it has succeeded beyond the fondest hopes of its founders.

The aims and methods used by the Conference in combating pauperism and crime were clearly and carefully stated in detail, while some of the charitable and reformatory systems now in vogue came in for a share of impartial but none the less incisive criticism. The poor-house system Bishop Gillespie considered all wrong. While some almshouses were better managed than others, he thought the bringing into close and constant contact of the refined and the ignorant, the sane and the insane, the healthy and the sick, a most pernicious feature.

CHARITY TO THE INSANE.

In relation to insane persons and imbeciles, the essayist deplored the lack of uniformity and efficiency in the treatment of this class of sufferers, but said it was cheering to notice that modern methods inclined to giving as much freedom to these unfortunate beings as was consistent with the public safety. The establishment of the homes for the feeble-minded, the Bishop said, was due in a great measure to the efforts of the conference. He spoke with some feeling of the endeavors now being made in Michigan for the opening of an institution for its 1000 imbeciles and hoped they might prove successful.

Speaking of incentives and provocatives to crime, Dr. Gillespie made some criticisms as to reports of criminal news, prize-fights, escapes from confinement and similar matters as published in some sensational newspapers, and said the evil effect of such publications was incalculable. Reformatory institutions should have more about them to remind the inmate of reform than of incarceration. The stigma cast upon a boy or girl who has passed some time in one of these places as at present managed is often ineradicable. The jail he considered a necessary evil, but said the system could be much improved, as could also the prevailing prison administration. A general resume of the ground covered and a few words of gratitude for the kind reception accorded to the delegates brought the long but exceedingly interesting address to a close.

On motion of A. E. Elmore of Wisconsin it was ordered that the various committees make arrangements for meeting as soon as possible, after which

the exercises closed with a benediction by the Rev. Dr. Voorsanger.

THURSDAY MORNING.

At this session reports were presented of the work in various States.

The report from California was made by Mrs. Jos. S. Spear, Jr., Corresponding Secretary of the conference. She presented facts about various institutions in tabulated form, showing that the total appropriations for the support of the dependent, delinquent and defective classes for the two years ending June 30, 1891, amounted to \$4,277,416. She continued: "There are no dependent children in families under State auspices, and very few under private supervision. Kindergarten work is prosperous, particularly in the central part of the State. There are forty of these schools with an attendance of some 4,500 children in San Francisco. The distribution of dependent children in private institutions supported by the State, and the appropriations therefor remain about the same, as follows: Hebrews had 2½ per cent of the children and 2½ of the money, Protestant asylums had 14½ per cent of the children, 11½ per cent of the money. Secular or non-sectarian, 20 per cent of the children, 17 4-5 per cent of money. Roman Catholics had 63½ per cent of the children, 68 per cent of the money. There has been no new legislation touching these matters of importance to report, other than in the form of appropriations for new institutions. We are still in utmost need of such care and supervision as a State Board of Charities would afford. A bill for the creation of such a Board was submitted at the last session of the Legislature. It was not exactly killed, not having been given an opportunity to draw a vital breath, though it was submitted at the instance of our good Governor himself."

INTERESTING FIGURES.

The report gave the following figures relative to California's charitable work:

	Number in State, County and private institutions...	Yearly cost to State per latest report...	Total appropriations for next biennial period...
Delinquents (2 prisons)	4,128	\$480,768.91	\$873,957.20
Appropriations for 2 Reformatories for boys....			360,000.90
The Insane (3 asylums)...	3,780	838,132.98	1,678,072.35
Appropriations for 2 new establishments.....			720,000.00
Asylums for Deaf, Dumb, and Blind.....	172	47,659.35	180,500.00
Home for Adult Blind.....	70	35,094.54	147,955.55
Home for Feeble Minded Children.....	114	31,527.25	291,163.24
Appropriation to erect a Home for Soldiers' Widows and Orphans and Army Nurses.....			25,000.00
State Appropriation for Dependent Children in Private (mostly sectarian) Asylums.....	4,318	231,214.92	
Indigent Adults (State support of) mostly in County Almshouse.....	4,792	202,109.41	
Aid to Veterans's Home..	220	44,909.37	
Totals.....	17,593	1,911,486.83	4,277,416.42

The amount appropriated by California was found by comparison to be in excess of most other States. A number of speakers criticized severely the appropriation of so large a sum for this work, inferentially questioning where so much could be deservingly made use of.

FREE KINDERGARTENS.

The interest of the evening (Thursday) centered, in a paper read by Mrs. Sarah B. Cooper, entitled "Free Kindergarten; Practical Results of Ten Years' Work." Eleven years ago, according to the paper, there was not a single free kindergarten west of the Rocky Mountains. To-day there are forty-eight in San Francisco and Oakland alone. Over five thousand answers to inquiries were written last year from the Golden Gate Association. They came from all countries. The first free kindergarten on this Coast was started in this city in September, 1878, and was the inspiration of Prof. Felix Adler of New York City. Miss Kate Douglas Smith was its teacher. It owes its success to S. W. Levy, who

secured one hundred and thirty monthly subscriptions of \$1 each.

The second was opened in October, 1879, and owes its success to the efforts of Professor John Swett. Six kindergartens were established during the first four years. The fifth year was signalized by Mrs. Leland Stanford establishing a fund for the maintenance of free kindergarten work, and she has given over \$45,000 for this purpose. Over 1000 children between the ages of 2½ and 5 years, have benefitted by her munificence. The Lester Norris School was next. This association has now under its care eighteen kindergartens; eight are memorial schools; seven are Stanford kindergartens, and one the Lester Norris Memorial Kindergarten.

Th Lux-Potter, the Produce Exchange, two sustained by Mrs. Senator Hearst, one by Mrs. D. W. Folger, the Huntington, the Willard, three sustained by Mrs. Charles B. Alexander (nee Crocker), the Pacific, the First Congregational, the First Presbyterian of Oakland, the Buford, one carried on by Mrs. Charles R. Story, the Occidental, supported by the young ladies of the High School, and others connected with various institutions, are the result of the incubation. The children enrolled between the ages of 2½ and seven years number about 4500. The cost per capita is \$15.65. The kindergarten system elevated both parents and children. The Conference is still in session as we go to press.

Do not wait till you be holy ere you cast your confidence on the Savior; but cast your confidence on him now, and you shall be made holy.

We announce with regret that Bro. J. B. Stewart declines the call of the Berkeley church.

Rev. M. N. Cornelius is expected home from his vacation journey this week. He will be in his pulpit at the Howard Church, on Mission street, next Sabbath.

Another party of missionaries for China and Japan will sail on Saturday. The ladies give a reception at the Home, 933 Sacramento street, this (Wednesday) afternoon from 3 to 5 o'clock.

A fearful storm on the Atlantic coast last week. Millions in value of property and hundreds of lives destroyed. How grateful we should be that our ocean is the Pacific—the peaceful.

The authorities tried to stop gambling and pool selling at the State Fair in Sacramento last week. But they failed. The Judge dismissed the men arrested, deciding that pool selling, though a species of gambling, was not illegal. It is wrong, therefore, to bet on cards, but not to bet on horses. Such is California law. Now let us appeal to the next legislature.

Dr. Alexander's able paper on the Revision of the Confession, is long, but it is prepared with great care and will be read with interest, as the subject is attracting the attention of the whole church. Our exchanges are filled with articles *pro* and *con*. Let the Presbyteries begin the discussion at their meetings this fall, and appoint committees to formulate their response to the overture—to be reported and acted upon next Spring.

The fall meetings of Presbytery and Synod are at hand. Shall they be cold, formal, unsatisfactory or earnest, practical, spiritual? This depends upon who goes and what they go for. If all the ministers attend and if the best elders are sent, and if the object of each is not to do what must be done, or to sharpen some private axe on the ecclesiastical grindstone, but to promote the interests of the churches and the glory of God, we shall have good meetings. Brethren, think of it! Brethren, pray over it!

During the present month of September the foreign professors ordered from Italy for the new Roman Catholic University at Baltimore will be imported into this country. Just now the world of Protestants in this country are watching to see if the \$1,000 fine imposed by law on each foreign professor coming here under contract will be enforced. If it is not enforced the people will want to know the reason. The fine was exacted in the case of Rev. E. Walpole Warner, rector of the Protestant Episcopal church of the Holy Trinity, this city. That fine must also in equity be exacted of the Roman Catholic professors. Equality before the law is a fundamental principle of our Government.

The decline of the Knights of Labor is as phenomenal as their rise. In their most flourishing days the Knights of Labor had an enrolled membership of over half a million. At the convention held in Indianapolis last November it was admitted that the membership had fallen off 300,000 within a year, and measures of retrenchment were taken in accordance with the diminished resources. Now, according to the Chicago Knights of Labor, which gives numerous figures showing the wiping-out of assemblies, there are less than 100,000 members, and, in the opinion of that journal, the Order "has ceased to be a factor in the labor problem."

The great project of cutting a ship canal across the peninsula of Florida is revived by the incorporation of a company for that purpose, with a capital of \$60,000,000. It is claimed that this passage, if opened, would save from 700 to 900 miles in the voyage between New Orleans and New York, and nearly as much to European ports, and great stress is laid on the safety of the route compared with the dangerous navigation around the Keys of Florida, where statistics show that the losses for eleven years prior to 1872 amounted to twenty-two million dollars.

We find this paragraph in the *Newark* (N. J.) *Advertiser*.

Rev. Dr. Thomas Chalmers Easton, pastor of the First Reformed church, of this city, who spent his vacation in California, preached on three successive Sundays in the pulpit of Calvary Presbyterian church, in San Francisco. Since his return he has received a telegram stating that the church, which has been without a pastor for a year, had decided by a large majority to call him to its pastorate.

Dr. Easton expects in a few days to receive further information by mail and will then formally decide as to his action. He has been a pastor in this city for nearly five years and has held a warm place in the hearts of his people and the citizens generally. His departure from Newark (if he should so decide) will be a loss to the denomination as well as to the community. Mr. Nicholas T. Romaine, a former resident of Woodside, is one of the leading men of the church in San Francisco.

ELECT INFANTS.

DEAR OCCIDENT:—As our broad Presbyterian Church, as well as individuals, is to-day agitated on the subject of elect infants, and as several columns were given to the subject in your last week's paper, may I ask, as a plea for the little ones, a space for the enclosed in this week's issue? No comment is required. Respectfully, L. A. M. GROVE.

SAN FRANCISCO, Sept. 15, 1889.

"Bold infidelity, turn pale and die!

Beneath this stone four infants' ashes lie.

Say, are they lost or saved?

If death's by sin, they sinned, for they lie here;

If heaven's by works, in heaven they can't appear.

Reason, ah! how depraved!

Revere the Bible's sacred page; the knot's untied—
They died, for Adam sinned, they live, for Jesus died.

"The olive thus blooms over the grave of every infant, and the palm waves in the hand of every infant as it takes its place before the throne; and there out of the mouth of babes and sucklings the Savior's praise is perfected." JOSEPH SANDERSON, D.D.

SYNOD OF THE PACIFIC.

All ministers and elders and members of the Occidental Board of Missions, proposing to attend the meeting of Synod, at Sacramento on the first Thursday of October, will please send their names to Mr. A. B. Cheney, P. O. box 362, Sacramento. An early compliance with this request will greatly oblige the Committee of Entertainment. It is earnestly desired that there shall be a full attendance upon these meetings.

MARRIED.

CURTNER-WELLER.—In the Presbyterian church at Milpitas, on Thursday evening, September 12th, Mr. William M. Curtner, of Irvington, and Miss May L. Weller, of Milpitas, were united in marriage by Rev. C. E. Babb assisted by Rev. J. W. Atkinson. The church was handsomely decorated for the occasion and was crowded with the friends of the two contracting parties.

MARCUS-MESSERSMITH.—At the residence of the bride's parents in Calaveras Valley, Santa Clara Co., Sept. 1, 1889, by the Rev. J. W. Atkinson, Mr. George Paul Marcus and Miss Ida May Messersmith.

FIRST CHURCH ENTERTAINMENT.

The young people of the First Presbyterian church will give an entertainment in the form of an "old-fashioned district school," in the parlors of the church, on Friday evening of this week. Deborah Kittery, so well known in this city, will conduct the school.

The Presbytery of Benicia holds its next stated meeting at Vallejo, California, Tuesday, Oct. 1st., at 7:30 P. M. Opening sermon by Rev. Stewart S. Caldwell, the retiring moderator.

H. B. McBRIDE, Stated Clerk.

The Presbytery of Sacramento meets in Dixon, Cal., Tuesday, Oct. 1st, 1889, at 7:30 P. M.

S. C.

The Presbytery of Los Angeles will open its stated fall meeting Tuesday, Sept. 24th, in the First Presbyterian church at Los Angeles, at 7:30 P. M.

ROBERT STRONG, Stated Clerk.

The Synod of the Columbia, will hold its next stated meeting in Tendaleton, Oregon, on the second Thursday, the 10th of October, 1889, at 7:30 P. M.

GEO. F. WHITWORTH, Stated Clerk.

The Presbytery of Puget Sound, will hold its next stated meeting at Ellensburg, W. T., on Tuesday the 8th of October, 1889, at 3 o'clock P. M.

Churches which have not paid in their full assessments are requested to make prompt payment of the balance due from each to the Stated Clerk, on or before the date of said meeting.

GEO. F. WHITWORTH, Stated Clerk.

The Presbytery of San Francisco will hold its stated Fall meeting in the Centennial Presbyterian church, East Oakland, commencing Monday, at 7:30 P. M., Sept. 23, 1889, and will be opened by a sermon by the retiring Moderator, Rev. F. A. Horton, D. D.

Churches will please send the assessment of 10 cents per member, for expenses of Synod, to the undersigned Treasurer of Presbytery.

HENRY H. RICE, Stated Clerk.

The Presbytery of Southern Oregon will meet in Roseburg, October 4th, 1889, at 7:30 P. M.

F. G. STRANGE, Stated Clerk.

The Ladies' Presbyterial Meeting of Benicia Presbytery, will be held in Santa Rosa, Sept. 26th at 11 o'clock A. M.

M. E. CHASE, Pres. Sec.

The Presbytery of Oregon will hold its next regular meeting in First Presbyterian church, East Portland, Oregon, beginning Tuesday, October 8, at 7:30 P. M. Opening sermon by retiring Moderator, Rev. E. N. Condit.

J. V. MILLIGAN, Stated Clerk.

Portland, Or., Sept. 5th, 1889.

The Presbytery of Stockton will meet in the First Presbyterian Church of Stockton, Tuesday, October 1st, at 7:30 P. M.

S. C.

The Synod of the Pacific will hold its next annual meeting in the Westminster Presbyterian church of Sacramento, corner of Sixth and L Streets, commencing Thursday, October 3d, at 6:30 o'clock P. M. and be opened with a sermon by Rev. M. N. Cornelius, the retiring moderator.

FREDERIC E. SHEARER, Stated Clerk.

The Presbytery of San Jose will meet at Centerville, Tuesday, Oct. 1st, at 7:30 P. M., and be opened with a sermon by Rev. R. S. Symington. Churches will send 10 cents per church member for Synod, mileage and contingent fund.

J. M. NEWELL, Stated Clerk.

HOME MISSIONS.

Synodical Committee of Home Missions met at Calvary church Wednesday, September 4th. Mrs. Adams in the chair. In response to the call for representatives from the various churches to discuss the organization of a Presbyterial society, Mrs. Ames of Calvary moved to call a large meeting in November after Synod to organize one, and that meanwhile all present would do their utmost to interest ladies of their respective churches. The Synodical Committee will hold an afternoon meeting in connection with Presbytery in the interests of Home Missions, at Centennial church, East Oakland, Sept. 23. Mrs. Adams appointed Mrs. Selfridge chairman of a committee to arrange for a Home Mission meeting in connection with Synod. Mrs. Ames reported the Young Ladies' Society of Calvary combined with the Semper Fidelis Society.

JENNIE PARTRIDGE, Cor. Sec.

BOOK TABLE.

ROSE AND THORN tells of the struggles of a deformed boy, who, in the midst of poverty and disappointments, and with a disposition imbibed thereby, finds the secret of true manhood and learns to rise above adverse circumstances; it also tells of his sister Rose, who, unspoiled by the luxury and ease surrounding her, can nobly give up both when at last she finds her brother, that she may stand by his side and help him to fight a winning battle with himself and his surroundings. It is a New England story—Boston and along the coast—and is a strong, sweet picture of boy and girl life, written with fine literary skill, with a deep insight into human nature, and with the keenest appreciation of the feelings of young people.

A TITLED MAIDEN is the story of a young girl with a noble but undeveloped character, who, under kindly direction and encouragement, grows into a strong and helpful Christian. She studies medicine and becomes a physician, and through it all is so gentle, womanly and Christlike, that her influence tells for much with all with whom she is brought in contact. Life on a farm, students' life in a college town, the busy life of a country physician, are all admirably portrayed, and, with the many incidents of the plot, grave and gay, thrilling and pathetic, make a book of peculiar interest.

THE HERMIT OF LIVRY is a stirring French tale of great power, dealing with the times when men first began to break away from the Church of Rome. The basis of the story is historical and the period is treated with fidelity and good judgment, making the book instructive as well as interesting. It tells of a young monk who is led to see the errors of the Church to which he had honestly and enthusiastically consecrated his life. His experiences are thrilling in the extreme. The plot is skillfully developed, the characters are well drawn, and the interest of the reader is held from the beginning to the end. Incidentally the steps by which a noble Christian character is developed into sturdy independence are clearly portrayed, and this, perhaps, is the most valuable and helpful characteristic of the book.

A KNOT OF BLUE. A group of boys at a boys' school, what they did there and what they became in later years, the help their young teacher gave them, and how they learned to "look up and not down, to look out and not in, to look forward and not back, and to lend a hand." The school is in one of the Eastern States, but several of the boys go West, and their free life upon a cattle ranch is vividly depicted. The boys are real boys, with boy faults which they meet and overcome in boy fashion. The book does not preach, but every boy, and every girl as well, in the reading of it, will learn how better to resist the temptations peculiar to boy and girl life.

MY LADY NEIL is a little lady in her teens, of the olden time, wearing stiff frills and satin dresses hanging in heavy folds, with a heart as proud as her title and costume indicate, yet, withal, so lovable and interesting that she makes a host of friends in spite of her faults. She learns by some bitter experiences to be humble and Christlike. The scene is laid in England in the time of John Rogers, the martyr, and the atmosphere of the story fits well the period. There is a quaint flavor of antiquity which is admirably sustained throughout. Lady Nell and her friends are sturdy champions of the truth, and they struggle and grow strong in the midst of persecution.

HOW HE MADE HIS FORTUNE is full of action and life, and will interest every boy with its swift-moving plot. Sandy, a Scotch lad, who has learned to love his Saviour and to be loyal to Him, goes to work in the coal mines of Pennsylvania. His fellow-workmen of the base sort hate him for his upright and faithful life, and because he will not join any of their secret

organizations. He has the strange idea that his employer's interests are his own, and that the latter can be best served by a faithful regard for the former. The story tells how the plots of his enemies were frustrated, how Sandy won the respect of his superiors, how his kind heart prompted him to care for the humble ones about him who needed his help, and how, at last, his fortune was won.

These six are the prize books acknowledged last week. They are published by The Congregational Publishing Society, Boston. For sale by Geo. C. McConnell, 735 Market Street, San Francisco.

NOTES ON DIFFICULT PASSAGES OF THE NEW TESTAMENT. By Rev. Elias Riggs, D.D. Pp 259. Price, \$1.25. Congregational Sunday-school and Publishing Society, Congregational House, Boston. 175 Wabash Avenue, Chicago. For sale by Geo. C. McConnell, San Francisco.

The purpose of the book is exactly expressed by its title. It attempts to expound only those passages in the New Testament which present special difficulty to the ordinary reader. Dr. Riggs is well fitted for this task, not only by his familiar acquaintance with Greek, but also by his long residence in the East as a missionary of the American Board. Contact with Orientals gives new meaning to many a passage of Scripture. Dr. Riggs' expositions have the merit of being lucid helpful, and in doubtful cases are not dogmatic, but fairly state the different views which are held. Bible students will feel indebted to him for the new light which he casts upon different passages, and for his candid discussion of abstruse texts. He has produced a book which ministers and Sunday-school teachers should have where they can lay hands on it at any moment. We predict for it a wide circulation among those who love to study the word of God, and long to understand it.

ASA TURNER, A HOME MISSIONARY PATRIARCH AND HIS TIMES. By George F. Magoun, D.D. Pp. 345. Price, \$1.75. Published and for sale as above.

This book is more than a biography: it is a history of Congregationalism in its early days in Illinois and Iowa, rendered the more interesting from being related from the personal standpoint. History is made by persons, and is of supreme interest to us only as we know the struggles, the sacrifices, the efforts, the successes, and the failures of those who made it. Father Asa Turner, as he came to be called, was a history maker. Congregationalism in Illinois and Iowa in its beginning was largely Father Turner himself and the noble pioneers associated with him. Dr. Magoun has given us, therefore, the pioneer history of Congregationalism in these two States in the way most calculated to charm and instruct. It is fortunate that the telling of the story has fallen into such good hands. Dr. Magoun, long familiar with early Congregationalism in the West, and with the men who laid the foundations for its upbuilding, has told the facts *con amore*. He gives to us a full picture of the "Home Missionary Patriarch," showing us not only his fervent piety, his zeal for the up-building of Christ's kingdom, but also his shrewdness, his ready humor and his incisive wit. The volume is profusely illustrated, containing life-like likenesses of Harvey Adams, Daniel Lane, A. B. Robbins, Ephraim Adams, Wm. Saiter, E. B. Turner, Ebenezer Alden, Jas. J. Hill, members of the famous "Iowa Band." This timely contribution to Congregational history will be welcomed by all who care to know in what faith and struggle and self-denial its foundations in the West were laid. We, as Presbyterians, are interested in it as a part of the history of Christian enterprise and success in the great West.

THE FOREST HOME SERIES. 5 vols. Prince and Pine; Creeping Jenny; A Leaf of Laurel; Fir Boughs; Christmas Evergreens. By Willis Boyd Allen. \$2.00 per set.

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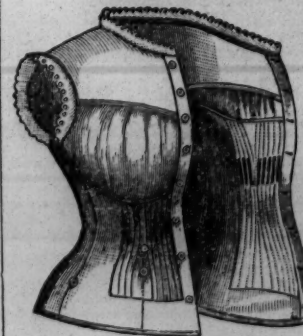
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THE REFLEX BLESSING OF PRAISE MEETINGS.

BY MRS. J. ELLIOT CONLICK.

"Whoso offereth praise, glorifieth Me."

Some years ago there was a truly conscientious man, a constant attendant at church, who could not be persuaded to make an open profession of his Christian faith, because he had not learned that all the fitness required was to realize his need of a Savior, and trust in Him fully. Long had he waited, hoping and praying for light and strength to know his duty, and be enabled to meet its requirements; when opening the Bible one day, these words seemed to flash out of the darkness—"Whoso offereth praise, glorifieth Me!" Was it possible he read aright? Was his Maker glorified by his own imperfect praise and thanksgiving? How could it be! His heart had long been attuned to sing of the loving kindness of the heavenly Father to himself, a poor miserable sinner; but was this acceptable to Him, who "inhabited the praises of eternity," before whom angels fall and archangels veil their faces? Oh, the radiance of glory that seemed to burst upon him from the throne itself at the very thought! Yea, even so—"Accepted in the Beloved," the perfect Son and Redeemer! All doubts and fears were at once dispelled by that shaft of light, and the way made clear to confess Christ, now more a joyful privilege than a mere duty. From being depressed and seemingly cold, he became a different man a bright and happy Christian, whose face fairly shone with love and peace—a most beautiful and impressive object-lesson to us who knew him and saw the miraculous change.

These Praise Meetings, appointed by the Board of Foreign Missions, have not been fully appreciated by the church generally. We, who have tasted the sweets of such occasions are eager to have our sisters, especially, share the blessing, since we, as women, have greater cause for gratitude. Discouragement and despondency are not progressive or profitable. Nothing cripples all effort so quickly as dwelling constantly on the difficulties to be encountered, while, on the contrary, nothing gives such strength and energy to every nerve and faculty as "looking on the bright side"—or rather let us say "looking unto Jesus" with love, trust and

glad thanksgiving; "forgetting the things which are behind" which tend to dishearten us, "laying our burdens at His feet, and bearing a song away." We all know by doleful experience, how our hearts have failed within us and our hands hung lifeless down, after an hour spent bemoaning the shortcoming of the past, necessary as it is sometimes, to remember the way by which we have come and profit by its false and wayward steps. But who has not some bright red-letter days, that stand like so many Ebenezers along life's weary pathway, towards which we turn again and again, to gain renewed courage to struggle on—days when our souls were lifted above the clouds that environ us, upon wings of praise and thankful acknowledgment, as we counted God's mercies! The thank offering was no meaningless ceremony under the old dispensation. There is a place for it in our worship now, as truly as then.

If you have not made a trial of this giving a substantial expression of your gratitude, you have missed one of the truest and sweetest pleasures of your Christian life, one that in its reflex influence will revivify your whole nature, making you realize as never before, that "It is more blessed to give than receive."

Such meetings, though held at special times, should not be merely spasmodic efforts, lasting but an hour or two, one day in twelve long months. They should be the culminating point of the whole round year, proving a perennial source of blessing. Then each Christian woman, from one time to the next, should have her memory quickened by any and every means within her reach, to note the blessings which surround her lot, living in this Christian land where the knowledge of God as revealed in Christ His Son, is the light and atmosphere permeating everywhere.

Perhaps you all remember the efforts made by the Occidental Board nearly two years ago, when they sent out leaflets to all the Bands, calling upon them to hold special meetings in November for praise and thanksgiving, at which time thank-offerings were to be brought in little envelopes given for the purpose—thank-offerings for individual mercies in the past (and who has them not?) "to be accompanied by prayer for those upon whom the glorious light of the gospel has not yet arisen." A text, illuminated by some marked experience, or a statement of some particular cause for gratitude was to be inscribed upon each envelope, without any name, and read aloud by the leader, the money to be used for the Foreign Missionary work. Such gatherings always reported new enthusiasm for the cause, and greater consecration to all Christian service, as well as an increase of funds in the treasury, to say nothing of the spiritual blessing upon each giver, "pressed down and running over."

It is not necessary to wait, however to be prompted by others, but with overflowing hearts to start out yourselves, to have such an occasion every year, preparing for it weeks beforehand, sending out personal notes to all your friends, not only to those who are already interested in the cause, but to those active in other work, in the church or out of it—any mother whose heart and hands seem full of family cares—any lone and burdened sister, who feels she can have no share in this labor for others, having only time and strength to endure to the end her own trials and privations—any woman now bright and wordly, perhaps, who has named the name of Christ in some thoughtful hour of her former life, and even those who have never had the courage to come out on the Lord's side, but who long for a consciousness of His love and approval, and to be of some use to somebody—sending to all such, your tender and sisterly request to join in your symphony of praise for the mercy and goodness of God, which lead ever to repentance and a godly life. The results will surprise you, if all has been undertaken and carried on by the aid of earnest and believing prayer, depending upon the guidance of the Holy Spirit.

"Over against the Treasury this day The Master sits, while unaware Of the celestial Presence still and fair The people pass or pause upon their way.

And some go laden with his treasures sweet, And dressed in costly robes of his device; Yet bearing hearts of stone and souls of ice;— They bring no token to His feet.

And some pass, gayly singing, to and fro, And cast a careless gift before His face, Amongst the treasures of His holy place, But knell to crave no blessing ere they go.

And some are travel-worn, their eyes are dim, They touch his shining vestures as they pass, But see not, even darkly, through a glass, How sweet are all their humble gifts to him.

And still the hours roll on; serene and fair The Master keeps his watch, but who can tell The thoughts that in His tender spirit dwell, As one by one we pass Him unaware?

Oh, shall unworthy gifts once more be thrown Into His treasury by whose death we live? Or shall we not embrace His cross, and give Ourselves, and all we have, to Him alone?"



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EVERY BODY USES IT. Dentists clean false teeth. Engineers to clean parts of machines. Housemaids to scrub the marble floors. Painters to clean off surfaces. Surgeons to polish their instruments. Mini-sters to renovate old Chapels. Chemists to remove some stains. Soldiers to brighten their arms. Confectioners to scour their pans. Sextons to clean the tombstones. Carvers to sharpen their knives. Artists to clean their palettes. Mechanics to brighten their tools. Hostlers on brasses and white horses. Shrewd ones to scour old straw hats. Cooks to clean the kitchen sink.

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NEWS OF THE CHURCHES.

SAN JOSE.—Among the passengers on the China steamer last Wednesday were Dr. Edward R. Wagner and his wife who go to Tientsin in Northern China as missionaries of the American Board. Dr. Wagner is a native of Ann Arbor, Mich., and a graduate of the university there. Mrs. Wagner, whose maiden name was Myrtie Hudson, was a member of the First Presbyterian church in San Jose. She also was a graduate of the State University in Ann Arbor and had been for three years a teacher in the Normal School at San Jose. A grand farewell meeting was held in the church at San Jose on Thursday evening, Sept. 5th. Dr. Wagner and Miss Hudson were united in marriage by Rev. H. C. Minton on Friday morning, September 6th.

MINISTERIAL UNION.

Rev. Robert Dickson, D.D., presided again at the meeting of the Presbyterian Ministerial Union in Calvary church Monday morning, when Rev. James Martin and Rev. J. E. Garritt, both foreign missionaries—the former to Jamaica and the latter to China—were present as visitors.

As the ladies of the Occidental Missionary Society had arranged for a reception to the outgoing foreign missionaries now in the city, to take place on Wednesday afternoon at the "Home" of the society on Sacramento street, it was deemed undesirable to pursue any further the proposition for a public meeting in honor of the missionaries; so, after some discussion, the matter was allowed to drop. It was agreed not to hold a meeting of the union next Monday, owing to that of the Presbytery which takes place in the evening.

Rev. James Woodworth read a paper on the subject of "Planting Missions in San Francisco." After speaking of his twenty-five years' experience in various forms of missionary work in this city, first in connection with one of the large churches, then as superintendent of the City Tract Society, after that as general agent of the California Prison Commission, and more recently as superintendent of a mission Sunday school, of which he still has charge, he came to what he supposed was had in view by the union in the selection of the subject—the establishment of churches in sparsely populated but growing sections of the city, where for the present they cannot be made self-supporting, but must be maintained, to a greater or less extent, by outside help. He would have the locating of such missions and the appointment of ministers for them left in the hands of the Presbytery. The location of a mission church should be selected with as much wisdom and deliberation as would be exercised in locating a college, a soap factory or a saw-mill, and the minister who is to superintend and manage the work should be as carefully selected as the Superintendent of one of these establishments, his fitness having been proved, not alone in academic and seminary halls, or in forensic display, but in the open field of active labor and of actual conflict.

The stronger and wealthier churches should be encouraged to undertake the planting and sustaining of branch or mission churches of their own, but without reducing in any degree their contributions to the boards of the church or the general work of the Presbytery. The Presbyterian Federation should always be kept in mind, and all work, whether of the individual church or of all the churches acting together, should be prosecuted with that in view. What is wanted is the synergy—the combined, healthy action of all the parts of the presbyterial system for the general prosperity, and especially for the promotion of the cause of church extension in planting and maintaining missions in San Francisco.

In the discussion which followed the reading of the paper Rev. J. M. Thompson said he had little faith in the success of a mission unless placed under the control of a session and supplied with all the ordinances of the church, including preaching and the sacraments.

Rev. A. J. Kerr had found a leading difficulty, in Eastern cities, to arise from the objection to ministers and others engaged in mission work to making their homes in the neighborhoods and among the people in which and for whom they were laboring. He has little hope for success in that direction until men and women are found who are willing to make some sacrifice, and to leave their own churches and go out into such neighborhoods as missionaries in fact as well as in name.

Rev. H. H. Dobbins said it was easy to suggest what should be done in the case, but it was quite another thing to carry out the suggestions. He had hopes that men would yet be raised up for the work to be done.

Rev. E. Y. Garrette thought that Americans would never be willing to be set off by themselves and treated in a sort of patronizing way, but that to get any real influence over them we must make our homes with them, and identify ourselves with them.

Rev. John Carrington concurred fully in the sessional oversight of missions.

Rev. Aaron Williams expressed the deepest interests in city missionary work, and gave some very interesting statements concerning its prosecution in Great Britain. The authorities of London declare that the 450 mission stations in that city relieve them of adding 10,000 to the police force of the metropolis.

INSTALLATION.

The installation of the Rev. I. K. Smith as pastor of St. John's Presbyterian Church, corner of California and Octavia streets, took place Sunday afternoon, in the presence of a large congregation. Dr. Smith, who was formerly pastor of a church in Galt, Canada, has been supplying the pulpit of St. John's Church for about a year, and a half, and during that time the membership of the church has increased largely.

The lesson read was Ephesians, fourth chapter. The sermon was preached by the Rev. Dr. Mackenzie, of the First Presbyterian church. He selected as a text the eighth verse of the fourteenth chapter of John. We find the following brief report in one of the daily papers. He said the world was full of affinities. There is no such thing as independent life. The plant seeks the sun, and will not come to perfection until it finds it. It is so with spiritual affinity. The soul of man seeks God. That want of the soul is expressed in the text. It is the occasion for which we are called together to-day and for which this minister is installed. We can never get rid of the thought of God. What the effect on our union will be depends upon the clearness with which we see God.

God has never left himself to us without a witness. When we look upon our own consciousness we see our own face, and back of that we see dimly the face of God. Like the ripples on the water, that disturb and blur the reflection, every surface of emotion in consciousness blurs the image of God's face. We get partial views of God's face in consciousness. But we need more. We need something more. Looking upward to the vault of heaven, God has revealed Himself everywhere. Everything speaks of God's glory, power, wisdom and benevolence. But we need more. We need more knowledge. We want the glory to come down. We need a God who will speak to us. And we have Him. We have the word of God. What is a word? It is the subtle, intangible meaning of an act. The Father has revealed Himself to us in consciousness, in nature and in the

Bible, and He has also revealed Himself to us in a man. The whole language of the Bible is, "Make way for the King." The application of the text and the argument was that every one wants to see God.

The charge to the pastor was delivered by Rev. Thomas Fraser, D.D., and the charge to the people by Rev. Wm. Alexander, D.D.

MR. MINTON'S SERMON.

The San Jose Times of Monday says: A very large congregation were gathered yesterday morning at the First Presbyterian church, when the pastor, Rev. H. C. Minton, preached from the text found in Psalms xxiv:1—"The earth is the Lord's, and the fullness thereof." He said the text affirmed God's sovereignty of the whole world. It allowed no limit of time or space in its scope. There was no ocean, or river, or cloud, or dewdrop; there was no archangel, angel, potentate, or babe on the mother's breast to which he did not lay claim to absolute ownership. Such a sweeping claim must be based on grounds that no intelligent creature could dispute, or it would not stand.

First, God made them all, and without his creative power cosmos would have been chaos. Every living creature may then call God Father. "The heavens declare the glory of God, and the firmament showeth His handiwork."

Sometimes man was presumptuous enough to doubt this truth. Strange fact! Strange that the created should deny the sovereignty of the Creator. Man might puzzle his brain about atoms, but after all it was mere juggling with words. According to our definition, no man has ever seen an atom.

God kept the universe in good running order. He was the creator of them all, and by him they keep together. All matter came from nothing, and how do we know, if it were not for His keeping, that it will not go back to nothing? What keeps us alive when the very substances of our bodies tend to dismemberment and decay?

This world is no failure. I know there is a good deal of sin, but the Creator of the world is not the author of sin. God is not responsible for the sin in the world. The Creator of free man is not responsible for the abuse of that freedom. We cannot know how grateful we should be.

Everything belongs to Him. The only fee simple of real estate rests with God. The longest lease He gives us is three score years and ten, and the average life is far shorter, but He is not bound to give three months' notice, or three days. A man may have dominion over a zone, but after all he will need only the length of a casket.

While God made us we unmade ourselves, but He redeemed us. The race of man made shipwrecks of themselves. Hope died, and despair reigned supreme. Then it was that the glory of God came in and redeemed us.

NORTH PACIFIC NOTES.

On Sabbath, Sept. 8, communion services were held at the St. John's church of Portland, Rev. J. U. Milligan pastor, and at the First church, East Portland. At the first mentioned, two were admitted to membership, and at the latter there were eight admitted.

The First church of Portland has arranged for a series of receptions for the winter, to be held in the chapel of the new church, and the first to be given in the first week of October. This church is manifesting wonderful activity in all its branches of work. The twelve deaconesses go at the pastor's bidding by turns, and in regular order throughout the congregation, to visit and work in the interests of the church and of Christ. Dr. Little, of Wabash, Ind., supplied the pulpit in the pastor's absence on his vacation,

and supplied it with great acceptance.

Rev. E. T. Ingle has received a call to the pastorate of the church at Oregon City, which he has been supplying since its organization in October last. Bro. Ingle has not made known what his action will be with reference to the call.

Licentiate Robert Parker has been supplying the church at Union since July, with great acceptance. The Holy Spirit evidently is blessing the labors of this young brother, and wherever he goes the work prospers. Pro. Parker is very much delighted with the prospects of the work all through that section of country.

W. O. FORBES.

OUR BOYS.

Among the various answers to the question, What shall we do with our boys? stands the Santa Rosa Boys' School. It only partially answers the question for it accommodates only a small proportion of the boys for whom the question is asked, and receives none of those boys concerning whom most anxiety is expressed, viz: those who have contracted the cigarette habit and are unwilling to abandon it entirely.

The school arose out of a deeply felt need for just what it furnishes. It is a home school to which parents may send their boys with the full assurance that they will not only receive thorough instruction in book learning, but will also be surrounded by Christian influences and will receive the special attention of a competent and boy loving teacher. On the 25th of July, 1888, the school opened with about twenty pupils, including one boarder. The accommodations proved too limited for its rapid growth and have been greatly enlarged and beautified both in the school building and in the new and tasteful house erected for the home of the Principal, Rev. S. M. Dodge, and his constantly increasing family of boys. The school house, which is situated in a large field just inside the city limits, consists of four rooms, one study room 22x40 feet and three recitation rooms. The dwelling house, which is about two hundred feet distant, is two stories high with large sunny rooms and accommodation for fifteen boarding pupils.

It is not the purpose of Mr. Dodge to make his school a large one, nor yet a boarding school in the ordinary sense of the term, but rather to concentrate his efforts and the labors of his assistants on a limited number, believing that in the end the greatest good will thus be accomplished. No pupil loses his individuality as he is likely to do in a large school, while each pupil is personally encouraged to make the most he can of himself. The school is in reality a good sized family spending most of the time in the pursuit of knowledge under competent instructors. Although the school is not denominational the entire family attend the Presbyterian church every Sabbath. Students, whose parents so desire, attend other churches in the evening, generally several boys accompanied by a teacher attending in a body. Every Sabbath afternoon the family gather in the library for an hour of bible study which is usually the lesson for the next Sabbath. The leisure hours during the week are fully employed in games of various kinds, giving abundant recreation, and on Saturday the boys, accompanied by Mr. Dodge or Mr. Wells, make frequent excursions into the country after geological or sometimes piscatorial specimens. The school has now entered well upon its second year and is receiving the continued and hearty support of the town and adjacent country. Its success is assured and students enter with the idea of graduating honorably from it, as from the oldest high school or commercial school in our land.

SOUTHERN CALIFORNIA ITEMS.

LOS ANGELES.

All our Presbyterian pastors, with the exception of Rev. Mr. Young, have returned to their respective posts of duty, and their congregations are increasing in numbers. The latest arrival is that of the Rev. W. C. Stevens, who is warmly welcomed, together with his wife, after their prolonged absence and illness in the East.

The Israelites (of the old dispensation) are invited to attend Divine service in a public hall in this city on certain feast days now at hand. A peculiarity of these services is that the officiating Rabbi, from San Francisco, announces that single tickets for all the holidays can be obtained for \$1.50, and that "the service will be celebrated strictly orthodox on the first day of Rosh Hashanah." We understand that the Jews, who are quite numerous in Los Angeles, have no synagogue there.

The agitation of the Sabbath question is still kept up in various quarters. "A workingman's" objections are answered in yesterday's *Times* by a minister who shows that the movement in favor of a better observance of the day of rest would, if successful, free thousands of workingmen from toiling on that day for the benefit of money-loving corporations and pleasure-loving excursionists.

Societies, literary, charitable and religious are inaugurating work for the coming months. At a recent meeting of the Chautauqua Union circle addresses were made by the Rev. Dr. Weller, the Rev. J. L. Russell, Dr. DuBoise, and others. The Ladies Benevolent Society reports many sick people under its care, and solicits from the public a good supply of clean white rags, to be left at 408 South Hill street. The Social Purity League continues its good work, and appears to merit the support of worthy citizens.

SANTA ANA.

Since the new county of Orange has been formed Santa Ana claims to have received a new impulse in material progress. Outside capital is coming in; a sugar refinery is almost an established fact, a cigar factory will employ a number of hands, and the Board of Trade looks favorably upon proposals for a foundry. There is no doubt but that Santa Ana is enterprising and productive. An old Virginian there, the father of six daughters and one son, considers himself now as quite a patriarch, with sixty grandchildren.

SAN DIEGO.

The First Presbyterian church, Rev. W. B. Noble, D.D., pastor, was strengthened and made glad at its last communion season by the accession of twenty-three new members. The Chinese Mission, so carefully fostered by this church, is in a prosperous condition, with a regular attendance of about thirty, of whom, since the beginning of the year, seven have received Christian baptism. A recently organized branch of the work is a day school for Chinese children, six of whom are now receiving instruction.

PASADENA.

Our veteran home missionary, Bro. Crawford, was recently appointed on a committee for the disentanglement of public school matters, and this is what our local paper has to say of his standing in the community and his ability: "When such prominent citizens as Col. Brambury, Justus Brockaway and Rev. L. P. Crawford put their heads together they generally make Rome howl!" His congregation ought to give him a trip to "the Eternal City;" but without insisting on this, he consents to preach to that little flock in Samanda Park, with no salary from the Board, and only enough from the people to pay for the keep of his horse "John."

The Rev. E. N. Lord, formerly of Bloomington Presbytery, Ill., has been sojourning for a while, with his wife, in Pasadena. Owing to poor health he has not been able to preach much while here, but

those who have heard him once speak of him as one who delivers the Gospel message with unction and attractiveness. Just now he is spending a week or two at Catalina, and it is possible that he may supply for a time the church at the Ojai, which, we are sorry to learn, is about to lose its faithful and efficient pastor, the Rev. A. G. Daniels, on account of his continued physical ailments.

The Australian lady-bug has made short work of the ruinous white scale in this section. After her ladyship began her labors in earnest, about three weeks ago, the pest that threatened the existence of our fine orange orchards was most thoroughly annihilated within a week's time. There is reason to believe that the white scale will entirely disappear from this valley.

LATEST FROM AVALON.

Last Sabbath the Bible class was conducted in a most profitable manner by Mr. Gilbert, of the Arlington church, Riverside. The attendance was large. In the evening a Presbyterian minister preached on "Like precious faith with us." The Rev. Mr. Uzzell, who gathered the congregation, organized the church, and obtained funds for the new sanctuary, left the island this week to reside in Los Angeles. He had labored without compensation, while needing rest, and contributed generously to the building fund. A purse of fifty dollars was made up for him before his departure.

A. M. M.

SOUTH PASADENA, Cal., Sept. 14. '89.

PRESBYTERY OF SOUTHERN OREGON.

This Presbytery met in special session in Giant's Pass Sept. 7th. The Rev. Robt. McLean received and accepted a call to the pastorate of the Bethany church of Giant's Pass. The following committee was appointed to install him: Rev. W. A. Smith to preside, preach the sermon, and propound the constitutional questions, Rev. Enos McLean to charge the pastor, and Rev. M. A. Williams to address the people. The installation took place on the next day, in the evening. A new church, commodious and elegant, a credit to both pastor and congregation, was dedicated in the morning, and two new members were received on confession of faith. This is the fourth pastorate established in this new and missionary Presbytery.

F. G. STRANGE, S. C.

RELIGIOUS NEWS.

The Waldensians of Italy are celebrating the two hundredth anniversary of their return to their native country.

The Rev. D. R. Robinson, who had served two terms as President of the Fort Wayne Methodist College in Indiana, is dead.

The Elizabeth Gamble Deaconess Home of Cincinnati has had a house of ten rooms placed at its disposal for hospital purposes.

In all, 134 Congregational churches have been organized in the State of Missouri, of which eighty-two remain. The shrinkage has been nearly 39 per cent.

A committee of English Presbyterians is making preparations for compiling a catechism for Sunday-schools, simpler than the present shorter catechism and introductory to it.

The Moravian church has, in its American province, 11,219 communicants, an increase of 253 the past year, 1341 non-communicants and 5169 children. The number dropped last year was 512, and number excluded 10.

The First church of Caledonia, N. Y., proposes soon to erect a chapel for social and religious exercises, and to put a new pipe organ into their auditorium.

The church at Clinton, Ia., has purchased a very fine house for a parsonage,

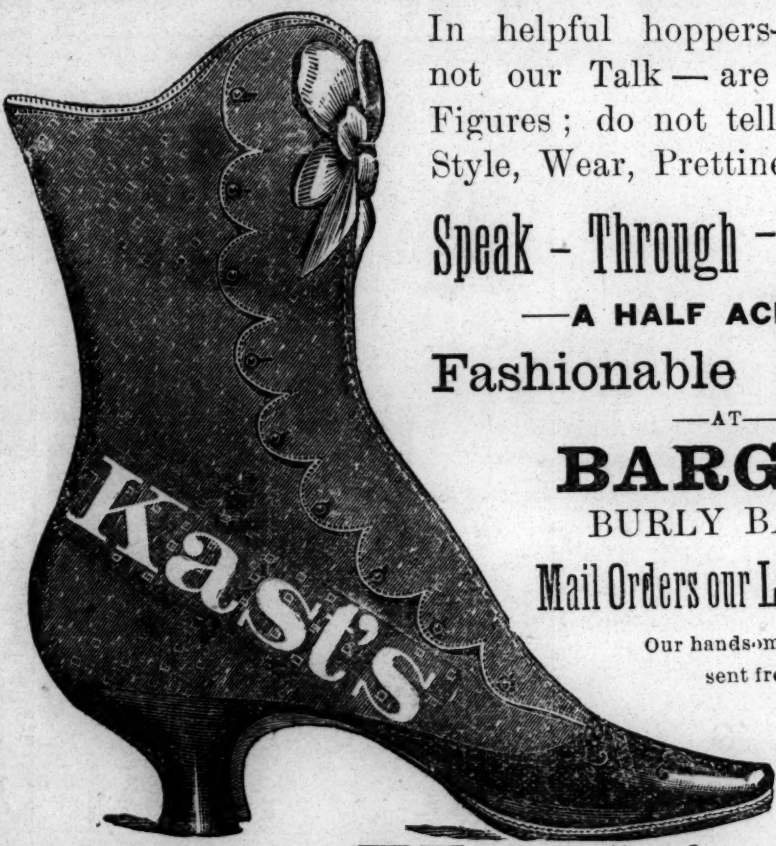
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Rev. Dr. R. H. Leonard was lately presented with a beautiful cane by his former parishioners of the Fourth church, Cincinnati.

President F. L. Patton and wife will have the hearty sympathy of many friends in the recent loss by death of their youngest child.

Very interesting farewell services were held in the Wyoming church, near Cincinnati, on the 1st inst., in connection with the departure of Rev. E. S. Ritchie and wife for Shantung, China.

Rev. Henry Keigwin has been commissioned by the Home Board as missionary Superintendent of the field covered by the Presbyteries of East and South Florida. His address is Winter Park, Fla.

A committee of the English Presbyterian Church is considering the question of compiling a catechism for the Sunday-schools simpler than the Shorter Catechism and introductory to that compendium.

The Cold Spring church of Cape May, N. J., will celebrate the 175th anniversary of its organization in September, or possibly at the fall meeting of Presbytery. The historical address will be delivered by Rev. D. L. Hughes, of Petersburg, Pa., who was born and reared in it.

The General Assembly of the Presbyterian Church in Canada, which has been recently in session in Toronto, comprises five Synods, forty-two Presbyteries, 1,831 churches, and 146,640 communicants.

Rev. Dr. Samuel Wilson died at the residence of his son, James G. Wilson, Esq., in Streator, Ill., September 1st., in the 85th year of his age. The burial took place at Merrittstown, Pa., on the 5th inst.

A special excursion to Washington, New York and Boston, will leave San Francisco, Tuesday, October 1st, in charge of Rev. F. E. Shearer, D.D., assisted by Rev. T. H. B. Anderson, D.D., and stop over in Washington to visit the city and witness the grand parade of Knights Templar. Pullman Tourist Sleeping Car services will be had for the entire trip to New York city. During stop over in Washington the sleeping cars will be side tracted and may be occupied by excursionists, thus saving hotel bills. Round trip, first class tickets, good for 60 days with stop-over privileges, returning at less than second class rates. Also single trip tickets to all eastern cities. For descriptive circular and full particulars, call on and address

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It would be a strange coincidence, muses the New York Commercial Advertiser, if the celebration commemorating the advent of Columbus should be made memorable by the presence of the Emperor of China.

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STANLEY'S JOURNEY.

BRUSSELS, Sept. 12.—A cable dispatch from Zanzibar to the Government of the Congo State says Stanley, on leaving the basin of Albert Nyanza, endeavored to make his way southward by passing west of Victoria Nyanza. He failed, however, in the attempt, and then went northward, and reached the eastern shore of the lake. Emin Pasha accompanied him, after a stay, to the borders of the lake, awaiting supplies from Msalala and Tabora. Stanley, on leaving Emin Pasha, marched in the direction of Monbasa. He expected to reach the eastern sea coast by the end of October.

Dobbins' Electric Soap does not chap the hands, being perfectly pure. Many people afflicted with Salt Rheum have been cured by its use. Preserves and whitens clothes. Have your grocer order it and try it now.

THE AGREEMENT SIGNED.

LONDON, Sept. 14.—The master lighter men have conceded the terms demanded, and the last obstacle to a settlement of the strike has been removed. The men will resume work on Monday.

Messrs. Burns and Tillett, representatives of the strikers on behalf of the men, signed the agreement entered into between themselves and the Directors of the dock companies for a settlement of the strike. The agreement between the dockmen and the Directors of the dock companies includes a stipulation that contract work will be converted on November 4th next into piece work, all payments to be made directly to the men under the supervision of the dock officials. Laborers who worked during the strike are treated as fellow-workers by the strikers, and the Directors pledge themselves not to show resentment against the strikers.

It is estimated that the strike has cost to London not less than \$10,000,000, and the consequent depreciation of various dock securities amounts to \$5,000,000 more.

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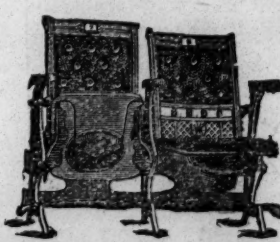
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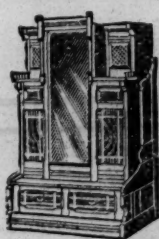
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